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THE MANKIND QUARTERLY

— mala opinio bene parta delectet —

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RACIAL BIODYNAMICS AND BIOGENESIS IN THE STUDY OF POPULATION

By BRANIMIRO MALES

TRANSLATED FROM THE SPANISH BY DONALD A. SWAN

If anthropology, as the science of human typological variations, concerns our positive knowledge of Nature, it should also, like physics, chemistry and biology, solve problems, explain the causes of phenomena (anthropic phenomena), establish the consequences of these phenomena in time and space, and formulate laws. Scientific investigation cannot limit itself to the comparative description of phenomena. Its goal is to understand the causal relations, the dynamic connections. Anthropology, besides studying the spatial manifestations of normal human typological, morphological and functional variations, is also interested in the intrinsic essence of the phenomena. Thus we could group our anthropological knowledge into two parts, one the more static and the other the more dynamic.

But there is no doubt that the description of human forms in their typological variations (morphological anthropology), the description of the variable mechanism of functions (physiological anthropology), and the description of races (raciology)* and constitutional biotypes (biotypology), all form the indispensable base of our anthropological knowledge. Without this static foundation the essential part of our anthropological knowledge would not be possible. The study of the causes and consequences of the phenomena (that is to say, that which concerns the solution of the problems), and the formulation of the laws of Nature—these constitute the dynamic part of the anthropological discipline.

Consider Newton's falling apple. The description of the physical qualities of the apple (weight, volume, etc.), of the atmosphere, of the physical medium in which the phenomena of the fall was brought about (temperature, atmospheric pressure) and the determination of the conditions in which the apple fell (geographic longitude, distance from the center of the earth, distance between the apple and the ground) form only the indispensable accessories for the investigation of the phenomena, for the formulation of the laws and for the scientific study in itself. Therefore, morphological and physiological anthropology, for their

* *Ethnology* is the more usual term.—Editor.

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part descriptive subjects (that is to say in so far as they study only the spatial aspects of phenomena), cannot form the science of anthropology by themselves. This is attained by determining the causes of the anthropic phenomena and relating them to the consequences, the form with the function, the spatial manifestations with the temporal, the static with the dynamic. In this consists true scientific investigation.

On this occasion we shall not consider the dynamic part of morphological anthropology—the harmony and architecture of the human body and its parts—nor the parallelism between form and functions. Neither do we want to develop the subject of social anthropology, which is essentially a dynamic discipline. Our goal on this occasion is to expound the bases of racial biodynamics and biogenesis, disciplines conceived in our times and which have for me a special interest.

The two subjects are closely linked. If racial biogenesis is the study of the morphological and functional formation of a fixed racial type, of the mechanics of its derivation from other known or less known types, of its genetic location, and of its relationship with other types and races, racial biodynamics is the science which grants understanding of the biogenetic facts. It is the study of how and why the individual inherits the racial type of his parents or of his ancestors, the study of the greater or lesser hereditary potency of one fixed racial type in relation to another, considering the racial type as an indivisible unit of the functional morphological totality of the hereditary characteristics.

The little-known concepts of Luschan and Kollmann and myself form the bases of this organic concept of race—concepts of the hereditary unity of the racial type, of the re-emergence of the types, of the dominant or recessive character of one or the other type in specific crosses, and of the dynamics of race mixture. I would like here to discuss these concepts briefly, particularly since I consider this knowledge essential in order to be able to understand the formation and racial composition of a population—its static aspect, in space, and its dynamic aspect, its transformation over time.

My concepts about the hereditary value of the totality of traits that determine a racial type, which in turn form the bases from which we attempt to explain the return of a race (its re-emergence, as Luschan would say), were developed for the first time in *Ideje*, the literary journal of the well known Yugoslav poet Milos Crnanski, in 1934,[1] and in 1936 in a small scientific book about the races of man,[2] both written in Serbo-Croatian. After that I

[1] Branimiro Males, "Las Razas y los Grupos Sanguineos," *Ideje*, Belgrade, 1934.

[2] Branimiro Males, "Las Razas Humanas," *Kolarac Popular University Library*, Belgrade, 1936.

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believe I discussed these concepts in the world scientific community for the first time in 1938 in an article about the racial types among the Serbs and Croats which was published in the German anthropological journal edited by Professor von Eickstedt, *Zeitschrift für Rassenkunde*,[3] and then in an article written before World War II, in 1939, but published afterwards, in 1947, in the French anthropological journal edited by Professor Vallois, *L'Anthropologie*.[4] More recently they were further developed in my anthropology courses at the University of Tucumán in 1948 and 1949, and on two occasions in lectures before the Tucumán Anthropological Institute.

I believe that the studies of racial biodynamics and biogenesis have scarcely begun. But I also feel that they are of fundamental importance and that they should form part of the basic knowledge of every student of anthropology.

In order to be able to affirm that the races in inter-racial crosses are not decomposed into a rather kaleidoscopic mixture, as is usually thought, but that they are renewed, and the racial types of the parents re-emerge in the children and grandchildren, to the extent that we can speak of a *perseverance* or rather a re-emergence of the original types, we should first trace back a few steps.

The re-emergence of the primary types forms part of the genetic phenomena belonging to the study of the complex dynamics of heredity. All my theoretical concepts, however, are based on a fundamental assertion for which I have no proof! However, I am consoled by the fact that this is often the case upon initiating investigations. It seems to me that these questions are much more complex in their bases than the noted University of Tucumán Professors Osvaldo Paulotti and Armando Vivante believe. These two scholars recently discussed my concepts regarding the dynamics of race mixture and the re-emergence of racial types. Vivante[5] did so in an article about the statistical variability of the American Indian population. Paulotti[6] did so in an anthropometric work about the Indians of Puna de Jujuy in Argentina. Vivante cited some earlier works of mine, while Paulotti, to the contrary, did not mention me. Neither concerned himself with the biological side of my concepts. It may be that the construction of my assertions seems logical and evident, particularly to those who

[3] Branimiro Males, "Die Rassentypen bei den Serben und Kroaten," *Zeitschrift für Rassenkunde*, Berlin, 1938, Vol. VII, No. 3, pp. 234-251.

[4] Branimiro Males, "Contribution à l'Etude de la Biodynamique et de la Biogenèse de la Race Dinarique," *L'Anthropologie*, Paris, 1947, Vol. LI, pp. 30-54.

[5] Armando Vivante, "Variaciones Estadísticas de la Población Americana," *Semana de Geografía*, Tucumán, 1949, Vol. XII.

[6] Osvaldo L. Paulotti, "Los Nativos de la Puna de Jujuy," *Revista del Instituto de Anthropología*, Tucumán, 1949, Vol. IV.

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are not biologists. I believe that my concepts do not contradict existing doctrines of hereditary phenomena, but rather depend upon them.

Before proceeding further it is necessary to clarify some points. Generally it is stated that race is determined by a totality of hereditary characteristics. In other words, all those individuals who have the same or very similar bodily form (size, stature, weight, proportions of the parts of the body and their parts) and the same or very similar complexion (color of the skin, eyes and hair) form a separate group in human taxonomy. For example, individuals who are tall, dolicocephalic, dolicoprosopic, leptorrhine and of light complexion form the Nordic racial group; those who are of medium stature, dolicocephalic, dolicoprosopic, leptorrhine, and of dark complexion, form the Mediterranean racial group and so on. In other words, it is believed that there are hereditary characteristics, independent amongst themselves, by which the races are determined. Apparently this is so. But a simple analysis of any of the classificatory traits, such as stature, body form, head shape, complexion and nasal form, will demonstrate that the static phenomenon of a trait or *characteristic* is a sufficiently complex totality which, in turn, can be further differentiated, *ad infinitum*. As an example, let us consider one of the most simple static phenomena—stature.

It would be more than ingenuous to think that stature, the distance from the ground to the top of the head, is a single heritable characteristic by itself. Stature is but a longitudinal manifestation of a totality of the sizes of several parts of the body. In the first place, it consists of the upper part, the trunk (or rather the cephalothoracicabdominal part), and of the lower part, the legs. (See the magnificent work on stature by Professor Imbelloni[7]). Thus two individuals of the same height can differ in essential physical features. One person might have a longer trunk and shorter legs, while the other person has the opposite—longer legs and a shorter trunk. However, the height of the two individuals measured in metric units would coincide. *Thus, two qualitatively unequal anthropological values, distinct in their hereditary dynamics, may be quantitatively manifested as equal values.* But there is more. Each one of these subdivisions of the stature trait can in turn be further differentiated. The legs comprise three principal parts, each one of which can be longer or shorter and yet give the same total result from various combinations. In the same way, the upper part of the body can be divided into three

[7] José Imbelloni, "De la Estatura Humana. Su Reivindicación como Elemento Morfológico de Clasificación," *Runa*, Buenos Aires, 1948, Vol. I, pp. 196-243. See also B. Rosinski, "La Taille de l'Homme" (in Polish), *Przeglad Antropologiczny*, Poznan, 1948, Vol. XV, p. 86.

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parts: head, neck and thorax. Each one of these parts can in turn be more or less analyzed and divided longitudinally in the sagittal plane or parallel to it. It is evident, then, that stature as a total manifestation is not a single heritable characteristic, but rather a composite of several heritable autonomous characteristics.

And as happens in this way with stature, so it occurs with all other metric manifestations which we consider elemental characteristics in the action of heredity.

Having stated this fact we can now understand our basic premise. In my works I mention how it is more than ingenuous to believe that race is more than a totality, chance or not, of some heritable morphological traits. *The race,* or as I understand it, *the racial type, is a harmonic, functional and psychic totality, indivisible in time and space.* To the eyes of the expert this totality is manifested according to the possibilities of the scientific analysis of the investigator, his capacity to grasp the totality of the phenomenon.

I believe that the opportune moment has arrived for a small digression to define some questions of terminology—and not only of terminology. Usually I am accustomed to speak of *racial types*, not of *races*. It seems correct to me to make a distinction between the racial type and the race. It is a question of convenience, but also of concept. For me, the racial type is a real manifestation; the race, a taxonomic concept. Racial types resembling one another, bound by a common origin, form a race—for example, the Mediterranean, Nordic or Adriatic races. But these are Mediterranean, Nordic or Adriatic types. The types are inherited, as we shall see, and exist in reality in the individuals. When previously one said "the Nordic race," one thought of tall, blond, light-complexioned, narrow-nosed and dolichocephalic individuals. But today we know that there are several tall, blond, light-complexioned, narrow-nosed dolichocephalic types. There are Fennonordics, Teutonordics, Scandinavics, and several others. When the Franco-Russion anthropologist, Deniker, described for the first time, in 1897, the racial type among the Dalmatian and Montenegrin population, the Dinaric or Adriatic race as he termed it, he did not distinguish other similar types. Later we find listed the Norics of Lebzelter and Males, the Herzegovesics of Males or the Savids of Skerlj, the Eras, the Dalmatas and the Zetas of Males, and the Durmitoros of Valsik; types which are very similar to one another, but each one has its own characteristics. The Norics are of light complexion, the Herzegovesics have light irises, the Eras are of lighter than chestnut color, the Zetas are of dark complexion and middle or almost short stature, the Dalmatas have an almost extended but also wide head, and the Durmitoros have a face which is physiognomically

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wide and square. But, as is more than evident, the relationship of these types is without doubt due to their common origin and their parallel formation, and as they are similar not only in some or other but in many characteristics we consider them as belonging to a group of racial types forming the classificatory group of the Adriatic race. We call it Adriatic, leaving the name Dinaric for the classic type of Deniker—those Adriatics who are tall, leptosomatic, dark-complexioned, brachicephalic, leptoprosopic and leptorrhine, and whose physiognomic traits are well marked. Now it is understood that the racial types when conceived in this manner have amongst themselves the same taxonomic value. There are no primary races, secondary races, sub-races, or any other divisions and sub-divisions of one principal or primary race. When the same Deniker, a little after his first observations, needed to add to his Dinaric race, in order to be able to classify the forms found in his studies, he undoubtedly conceived a "sub-race" as a derivation from the "race." But it was only because the first was observed that the second was conceived.

Salvador Canals Frau, in his treatise *Prehistoria de América* (Buenos Aires, 1950), states correctly (p. 176):

> . . . if we want our concepts to have an unequivocal meaning —and science tends toward this goal—it is understood that we cannot designate taxonomic entities of different gradation in the same manner. Therefore, it is preferable to give these lesser biological entities the name "*racial type.*" Consequently, we shall term the subdivisions of the races as *racial types.*

To the clear words of Professor Canals Frau we shall only add that for us the term "racial types" denotes lesser and fundamental taxonomic units. These truly heritable "biological entities" are elemental variations of the Nordic, Adriatic, Mediterranean and Euroriental races (of the White primary race), *e.g.*, the Dinarics, Norics, Panonics, Alpines, Carpathians and Dalics. From the racial types, which may be termed *biotic* entities because in reality they exist as manifestations of the form and function of individuals, we ascend the taxonomic scale and arrive at the race and the primary race—which may be termed *biological* entities.[8] Therefore we can modify slightly one of the conclusions of Professor Canals Frau (p. 176), as follows: from the *species* we descend the taxonomic scale and arrive at the *primary race* (the Caucasoids, the Mongoloids and the Negroids), the *race* (the Nordics, the Adriatics, the Mediterraneans and the Eurorientals of the Caucasoid or White primary race), and finally the *racial type* (for

[8] *Biotic* is that which pertains to the phenomena (anthropic); *biologic* is that which pertains to the science (anthropology).

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example, the Teutonordics, the Norics, the Atlanto-Mediterraneans, or the Carpathians—to mention only one racial type from each race).

Thus we can approach the concept of Ruth Benedict, for whom race is an abstraction while the union of two individuals is a real fact. This is because in the individual the type is manifested as a heritable phenotype, by means of the genotype, from the parents. The individual belongs to a fixed racial type, or is a mixture of two types, and only by means of the types can one be grouped with one or another race. Therefore we should never speak of the racial affinity of a population, but of the racial affinity of the individuals who comprise it. The individuals never all belong to the same racial type, but all—or almost all—can belong to the same race.

Let us return to the questions previously raised. While the concept of the manifestation of the racial type as a totality of characteristics is evident to some anthropologists, other anthropologists—probably the great majority—consider the so-called characteristics, more or less solely visible, as elements inherited by themselves. From this latter point of view it is simpler to study each of the physical characteristics separately rather than in the totality of the individual. Thus, each one of the physical traits—stature, cephalic index or complexion, for example—is viewed as a function of space and is studied separately. Then, for example, maps are constructed of stature in Argentina (S. M. Peralta, J. S. López), of the cephalic index of a specific region such as Italy, or a Swiss canton, or the entire world. Anthropological characteristics are studied not only as a function of space but also as a function of time—for instance, the change of the cephalic index over a period of time in the Balkans, with projections into the future.

But this manner of viewing the anthropic manifestations was one of the obstacles to progress in anthropology. It was a confusion of the appearances with the phenomena in themselves. It is true that in our anthropological studies we have to distinguish the morphological and functional manifestations as isolated characteristics of the human organism. However, we should understand that each one of the traits or characteristics is no more than one simple manifestation of the organic totality, and that the form is always inseparably linked to the function. The determination of the form-function organic totality of an individual in a more or less large number of characteristics should not be a truly qualitative differentiation, such as would exist in organic life, but should be a consequence of our perceptive fitness and knowledge.

Or to put it in more simple words: the mere establishment of the presence in a population—that is to say, in space—of one or several morphological characteristics studied separately can never

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be the proper object of anthropological investigation. The object of anthropological study can only be the individual; it is the integral study of the morphological and functional manifestations of the individual, and thereby of the racial type to which the person examined—and indirectly the population—belongs. Only in this manner, by considering the individual as the object of our research, can we determine, analyze and explain the anthropic phenomena, and establish and solve the anthropological problems.

For these reasons we can deduce that race is not merely a complex of characteristics inherited separately, as is generally thought. The race or, better yet, *the racial type, is by itself a totality inherited as a unit—i.e., a hereditary factor.* By its dominant or recessive character the racial type is manifested in an individual, now visible in its totality, now remaining more or less latent, in the complex of dominant or recessive traits in the mixture. And,

> *as it is not the dominance of the individual traits which determine the racial type but the dominant potency of the racial type itself,* it is not difficult to understand how, in the short span of the 200,000 or 300,000 years that man has walked the face of the earth, only a limited number of biotypes have been preserved. If Vercingetorix belonged to the Nordic race—or more precisely to the Teutonordic racial type—as did also Jesus Christ according to most portraits, so even today youths of the same racial types can be found in the streets of the Argentine cities. The racial type is not lost; it remains latent for one or more generations, only to re-emerge afterwards in all its purity. Therefore it is absurd to speak of pure or impure races. Each racial type is pure by itself.[9]

On this ocrasion I shall not take the time to give a theoretical biological explanation of this assertion, but I would, however, like to add something.

In the sequence of generations the racial types exhibit a dominant-recessive relationship with respect to one another. There can be no doubt of this fact. Whether in this case we speak of a fixed totality of traits, which are repeated as a function of time in individuals linked by kinship, or whether we simply identify this totality with what we usually call race—or rather racial type—is, in the final analysis, unimportant. But I assert that a person can inherit from his ancestors the totality of characteristics which determine a racial type—all the racial morpho-functional qualities, both known and unknown. I assert that these characteristics in

[9] Branimiro Males, "Sobre las investigaciones hechas en la Provincia de Santiago del Estero," *Instituto Etnico Nacional,* December 1947, pp. 1-54.

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racially "pure" individuals exist always as a totality, that all the traits are always present, that they form the phenotype in all its indivisible and harmonic manifestations, and that—since we have a limited knowledge of Nature—the anthropological traits are only apparently manifested as qualitatively determined and independent characters.

The racial type is *not*, then, a simple *chance combination of morphological characteristics*—as some anthropologists consciously or subconsciously consider it. There is something in the nature of Man, as in that of animate things in general, in the dynamism of his existence, which does not permit the indefinite disintegration of the biotype. In my anthropological studies I have been surprised many times by the resemblance of some of the children in the Araucanian population of Los Toldos,[10] or of the natives of the Argentine northeast, in all their morphological-physiological manifestations, to the Kalmucks of the Belgrade colony in Yugoslavia! Similarly some of the women in Salta remind me of the Japanese Sazuma type. In view of this it is not surprising to see how some of the Creole types of northeast Argentina[11] coincide completely in their metric characteristics with the Adriatic types of southeast Europe.

I should also like to mention at this time the work of a colleague and teacher of mine, the biologist Borivoje Milojevic. In 1934, in a work of his concerning heredity,[12] Dr Milojevic wrote:

> It is over-simplified to think that characteristics depend directly upon their genes. It is not the gene by itself which produces the appearance of a specific character, but all of the genes acting as a totality. In reality the entire genotype determines each one of the characters of the living organism. The genes are independent, separated amongst themselves in some manner. This is evident from the fact that several combinations can be formed and can be separated. But the concept of independence cannot be extended to the act. And as the genes act as a totality, each gene exerts an influence at the same time upon the various parts of the organism that is developing. . . . For a new characteristic to appear, a gene or a group of genes is indispensable. But this gene or this group of genes will produce the appearance of the characteristic only if the entire totality of genes has the proper conditions producing it.

[10] Amerindian remnants of Araucan language, now completely Creolized, numbering approximately 5,000 inhabitants of "la tolderia" country in the General Viamonte Department of Buenos Aires Province.

[11] They are the result of crosses between the mesocephalic and brachycephalic native Indians and the Spanish settlers.

[12] Borivoje Milojevic, *Heredity* (in Serbo-Croatian), Belgrade, 1934.

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Thus wrote Milojevic. It seems to me, therefore, that it would not be difficult to reconcile our concept of the genetic unity of the racial type with existing genetic theories.

If the characteristics which form a racial type are always manifested as a totality, all the traits, without exception, are exhibited in racially "pure" individuals. If this totality, which constitutes the racial type, is inherited all by itself as a genetic unit—now manifesting itself because it is dominant, now remaining latent because it is recessive—it will not be difficult to study the racial dynamics of interracial crosses. The study of racial biodynamics leads into the process of the formation, in time, of racial types—biogenesis. It is not my intention to develop, on this occasion, the foundations of biodynamics and biogenesis with a pre-established system, because I believe that this would be somewhat premature. However, I can point out some results from my observations which are indispensable for understanding the appearance of the racially "pure" individual, or the hybrid, and the re-emergence of the race in individuals separated by generations of hybrids from their "pure" ancestors. Little more need be said in order to be able to understand these fundamental and general facts, especially in relation to the racial affinity of a population.

In my observations about the biodynamics of the Adriatic race (comprising the Dinaric, Herzegovinian, Noric and Dalmatian racial types), published for the first time in Serbo-Croatian in 1940, and more recently with some changes in the French journal *L'Anthropologie*, I demonstrated the dominant character of the Mediterranean race compared with the Adriatic race. Afterwards I observed the same dominance relationship for the Mediterranean and Nordic races. In my report to the National Ethnic Institute (*Informe al Instituto Etnico Nacional*) published in 1947, about the study conducted in Santiago del Estero in Argentina, I wrote:

> Individuals belonging to Nordic biotypes (Fennonordic, Teutonordic, Dalonordic, Scandinavic, etc.) are so rare that it can be stated that the Nordic racial element forms no part of the Santiago population in Argentina. The parents, grandparents and great-grandparents of the Mittelbach, Oberlander, Bruhn, Weinberg, Weimann and other German families of the present generation could have belonged, and no doubt did belong, to Nordic biotypes. But now their sons and grandsons are indistinguishable from their fellow citizens of Creole, Spanish or Italian origin. The Nordic race—tall, blond, leptorrhine, dolichocephalic and leptoprosopic—has disappeared. No trace of it has remained, which is a fact of most notable importance. This fact can be expressed in terms of the following law: *The living generations of a population which*

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is not homogeneous racially, combine racially with those of their parents only in the case where the parents have belonged to the dominant racial types in the racial biodynamics of the population.

It seems to me that the concept of this fundamental law of biodynamics is not known to many contemporary anthropologists. For example, when Ales Hrdlicka (1925) wanted to test the concepts of Madison Grant (1916), who contended that the White population of the United States at the end of the Civil War (1861-1865) was "not only Nordic but also purely Teutonic, with an Anglo-Saxon majority in the strictest sense of this word," he made a purely anthropometric analysis of 2,000 Americans whose four grandparents were born in the United States. And he found—as was to be presumed—only a small percentage of the blond element. Hrdlicka thought he could determine the racial affinity of past generations by studying that of the present living population. Impossible! With their numerical penetration the immigrants of Mediterranean origin (the Italians and the Spanish) and the brachycephalic immigrants from the old Austro-Hungarian Empire (the Dinarics, Alpines and others) introduced the brunet element into the complexion of the American population and brachycephalized it. The darkening of the pigmentation of the American population is also due to the dominant character of the Mediterranean race. The immigrant was not assimilated biologically; on the contrary, he assimilated the native. The percentage of blonds in the old American families decreased in the same manner as all or almost all the Nordic element disappeared in the population of Santiago in Argentina.

Thus in studying the racial affinity of a population the anthropologist, and even more the ethnologist, should not make premature conclusions in order to resolve the problems of the ethnogenesis of the population.

When one speaks of the re-emergence or renewal of the race, or rather of the racial type, one thinks of a period of time that does not go beyond human experience. But the races (or rather each one of the racial types) which, by means of the individuals, form the population are in the process of evolving. Despite the fact that nobody today can be a supporter of Linnaeus' concept of the invariability of the races, there are more than a few scientists who, perhaps unconsciously, consider the races always the same in time and in space, always and in each place, almost as they were described for the first time by the investigators who distinguished them, more or less always by chance, in a few specific populations. But the races are not pure lines on which nothing exerts influence —either in prenatal or in postnatal life. Of this fact there can be no doubt. The race is not a product of the laboratory. In the

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history of mankind a region inhabited solely by individuals belonging to one single racial type is rarely found. In a great number of cases of marriage the parents do not belong to the same racial type, nor do their parents and grandparents. It is evident that in the children, in their "blood," and also in the individuals who by their characteristics are apparently "pure," characteristics of both parents are always found latently—*i.e.*, the characteristics of the racial types which are not manifested. According to the laws of Mendel the dominant characters should appear in the offspring in 75 per cent of cases.* The dominant character from one or the other parent appears in the majority of cases, although not always, thus decomposing the integrity of the racial type. Many times, however, the entire racial type is inherited as an integral unit. Thus, all the characteristics of one parent—be they dominant or recessive in the interplay of hereditary factors—appear in the offspring. They can then appear also in the cases in which in the "blood" of the parent belonging to a recessive racial type the characteristics, or rather the totality of characteristics, of that racial type are already found as latent. The dominant racial type will appear more easily, but the recessive racial type will appear, in whole or in part, if the "blood" of the individual is more impregnated by the elements of that racial type. Thus, the numerical equilibrium established by Mendel is not always real. It is only a valid concept in crosses of pure lines. And these should be very rare in man as they are in the dogs and cats which live freely in the villages and in the country.

Now we can understand the evolution of the racial type. Since the parents of a particular population do not always belong to the same racial type from generation to generation, influences foreign to it always exist in the predominant appearance of the same type. Thus, the totality of characteristics of the other type—the recessive—may remain latent for some generations, until the stock appears to be "saturated." Ultimately, however, a few of the characters of the recessive racial type will appear. In other words, that which was latent as recessive now appears apart from the dominant totality of the type.

In genetics one speaks of dominant and recessive characteristics. For example, dark complexion is dominant with respect to light complexion, black or brown hair with respect to blond hair, and darker colored eyes with respect to lighter colored eyes. But we should not forget that these qualities are *only* apparently independent and that they are no more than the result of our greater or lesser capacity to distinguish the static phenomena. So that in reality if, with the capacity of common distinction, we have

* That is, in the F_2 generation, where simple dominance is involved. —EDITOR.

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obtained the generally known qualitative characters of the human body, with a subsequent analysis of these traits we should be able to obtain, without doubt, other ulterior characters. Moreover, not only is the characteristic by itself as a fixed totality of mass (or energy) relative, but also—as it appears to me—its hereditary value is relative, depending always on the integral totality of the organism. *Each hereditary characteristic is dominant or is recessive only in a specific totality of characteristics, in a specific dynamic milieu.* The hereditary value of each one is not determined by its intrinsic nature but by the biological medium with which it exists side by side, and of which it forms an integral and inseparable part. The light color of the iris is recessive in the totality of characteristics which form the Dinaric racial type, but it is dominant in the Herzegovinian racial type of the Adriatic racial group.

To be able to understand these arguments properly we should always (in discussing the hereditary characters or the totality of characters which determine the racial type) think of concrete cases existing in a specific biological *milieu*. The population is always a collective phenomenon, whether it is considered in the static or in the dynamic sense. But the race, or rather the racial type, is always an individual manifestation, referring to a specific individual. And the persons who belong to a specific racial type do not form—exclusively by themselves—at the same time a specific population, geomorphologically, politically or administratively, or even ethnically. In a population there always exist individuals belonging to different races and, at the same time, we can find individuals belonging to the same type in populations geographically and ethnically different and distant. Thus it is today and thus it has always been since the "appearance" of man.

The race is manifested in the individual, but the individuals determine the races. The individual is the real fact, the anthropic phenomenon, the only object of our studies (an object now static, now dynamic), not the race. The race is secondary, a synthetic consequence of our comparative analysis. It is an unquestionably classificatory concept. In each person, in each phenotype, what is dominant in the racial sense is manifested (that is to say, that which can only be manifested); what is recessive remains more or less latent. In the case where no recessive characteristic is manifested, we speak of racially "pure" persons. Then, in individuals bound by "blood" relationship, the recessive fights with the dominant from generation to generation. The recessive also appears in the phenotype of the hybrids or characterizes a local variation of the race—the *Gautyp* of Professor von Eickstedt. For us it appears as a specific racial type whose biogenesis we recognize. For example, among the Adriatic racial types the Dalmatian racial

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type has a longer head, which evidently was formed under the influence of the Mediterranean types. Therefore the following law can be formulated: *In a population which is not homogeneous racially, the constant presence of one or more latent characteristics belonging to another specific biotype gives rise in the course of time to a new racial type, substituting in place of one or more characters of the dominant biotype the latent characters of the other racial type.*

Only in this manner should one interpret my concepts expounded on previous occasions and cited repeatedly, for example by K. Stolyhwo. Dr Stolyhwo wrote:[13]

> Another question is to understand if our classifications of the races of man—in addition to the methods that we apply to determine them—are correct. It seems to me that they are not. This is a result of certain fundamental errors. The first is to consider the race as a group to be *stable* in character. *The race is not and cannot be stable.* Dobzhansky (1937) correctly states: "a race is not a static entity but a process." Race is the phenomenon of a transformation of forms in the course of time and as a result of diverse mutations which take place in all living beings, and also in the case of man. This point of view which considers the race as changing without cessation is already found represented in certain classifications of the races of man, notably those of Stratz (1904), E. Fischer (1923), Saller (1930), von Eickstedt (1934), and especially in the classification of Weinert (1938), with his "paths of development." Recently I have come across the same ideas in the writings of Dr Males (1947), when he wrote: "The race, therefore, is not solely an aggregate of hereditary qualities, as we so often attempt to believe. . . . Each race is evolving. The races are not permanent and they are not stable. . . . The race evolves constantly and its dynamism changes without cessation."

How my concepts differ from those of the authors mentioned by Dr Stolyhwo is completely clear. For the present time, however, we cannot concern ourselves about that detail. But we should discuss the apparent contradiction that exists between my concepts of the perseverance of the racial types and the instability of the racial types. However, it is not so difficult to understand since the two actions are parallel. At the same time that a racial type can remain apparently invariable for several generations of individuals, in spite of the instability of its intrinsic dynamism caused by several crosses with less dominant racial types, a new

[13] K. Stolyhwo, "Les Races Anthropologiques comme les Directions de Développement au sein de l'Espèce Homo," *Bulletin de l'Académie Polonaise des Sciences et des Lettres,* Cracow, 1948.

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characteristic caused by another dynamic aspect of the crosses—for example, by the constant but latent presence of a dominant character from a recessive racial type—can also be manifested in later generations.

I believe that it would also be opportune to mention at this time the environmental factor. In the first place we have the influence of nutrition and mode of life. Basal metabolism, onset of menarche and other physiological traits are not the same for rural and urban inhabitants. Therefore it is logical that, since the genetic elements form part of the indivisible totality of the organism, postnatal environmental factors should also influence the formation of new hereditary variations by means of selection.

Thus we may explain simultaneously the appearance of new variants of a specific racial type (or of a race) already known, the re-emergence of the types in racial crosses within a specific population, and the short-lived value of the hybrid as a static manifestation—which is nevertheless of unquestionable value as a dynamic factor.

Concluding this short exposition of the basic elements of racial biodynamics and biogenesis, I should like to add, as an example, some observations about the work completed in Tucumán in Argentina by Professor Armando Vivante.

Discussing the need to investigate the biotypological reality of the native American Indian and the correlation and consequence of it with the biotypological reality of the Old World, Professor Vivante stated the following:

> It can be inferred that the prehistoric immigrants are not biotypologically the same as the immigrants subsequent to the fifteenth century. But, in this case, the impression would be given that, from the encounter, the biotypes common to the two *immigrations could be reconstructed, i.e., to a layer of older* biotypes whose characteristics have remained recessive. This would be in accord with the application—in a broader sense—of the law announced by Professor Males: *In the hybrid, a return to one of the pure races is produced when genetic influences acting in the same direction are joined to the latent hereditary factors.*

The merit of Dr Vivante's work is great. For the first time the Amerindian problem is considered from a scientific and modern demographico-social point of view. The ideas of Dr Vivante about the racial dynamics of the American population are accurate—with one small correction. The population of the New World in the fifteenth and sixteenth centuries can in no way be conceived as belonging in its greater part to the same racial types as those from which part of the prehistoric peoples were formed. They could

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be similar, and genetically very close, but not identical. The migratory currents came from the most different regions populated by distinct races. The crosses were effected in very different combinations. Of all this there is no doubt. If, then, as a result of the biodynamic processes the primary racial types appear here and there in the racial mixtures, stable variations should be formed by the same processes as new regional types. There is no doubt that in those remote times the biological events developed in the same way as today. For example, the Creole types (there are several Creole racial types) are of recent formation, but they have been formed, they are true racial types, they are not hybrids. No one can assert that primary forms do not exist among the American Indian types, but it is more than logical to assert that the majority of the indigenous population of the New World belong to types of prehistoric formation. And if in the Americas there are racial types absolutely identical or almost identical with types that can be found today in Asia or Oceania (in this article we have mentioned two such types), this means that some immigrations were not so remote in time, or that the types are strongly dominant in the mixtures with populations of other racial types. I should also like to mention that this concept of the "blood tenacity of the original form which always sprouts again" and "the crossing of human races produces no new variety and no new type," which Dr Vivante also more or less believes, is found for the first time in the works of Dr J. Kollmann. Unfortunately on this occasion it is not possible to go into details, since our work has been limited to a brief exposition of the bases of the biodynamics and the biogenesis of racial types.

EDITORIAL COMMENTS

Although geneticists may not generally accept Professor Males' point of view, or his explanations for the alleged phenomena, his paper is of value for the emphasis it gives to the continuance of racial type, its suppression in some instances, and its reappearances after a lapse of time following crossings. Some anthropologists have been too ready to abandon their own observed data for a too simplified genetic interpretation, to which Professor Males' views form somewhat of a counterpoise.

However, in science, where there is a divergence of interpretation it is usually because a reconciliation has not been achieved. In this case we feel that the reconciliation is facilitated by certain genetic factors which account for the phenomena mentioned by Professor Males and yet which satisfy genetic and Mendelian laws.

First of all there are linked characters which go some way to account for the holding together of certain racial characters in cross-breeding. Secondly, there is assortative mating. Since this involves mental as well

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as physical characters, both the physical and non-physical hereditable characters are all the time being drawn together and re-combined to reproduce the original racial types at a rate more frequent than that of chance.

In addition, selection often works in the same direction. Thus, when a strange type which infiltrates into a marked geographical and climatic zone crosses with the native population which has become specialised in relation to that zone (as the Negroes in Central Africa or the Nordics in Northern Europe), the environmental conditions will tend to be adverse to the incoming strain, so that in time it will be removed. As a consequence, after a long period of time, and often even after much immigration, the native racial strain will re-emerge.

Selection also works through the mental images and standards created, which become racial ideals. The vogue of the blond in northern society is a case in point. From fairy queen and fairy prince to Anglo-Saxon children in the slave markets of Rome—and even the angels (*non Angli sed angeli*)- European society, particularly that of the north, has set a premium on light coloured hair, eyes and skin, which means simply that an advantage is given to the fair in reproduction. The same thing is true in India: there is no doubt that without the demand for fair brides the caste Indians would be much darker today. Furthermore, as Professor Males is at pains to emphasise, the whole racial type tends to survive, and this is not only because of limited characters and assortative mating, but because a totality of characters is valued in mating preferences. Those predisposed to fair hair will also want wavy hair, light eyes, tall stature and so on—all characters of the same race (in this case the Nordic). Where another racial image is involved the valued characters will be other than these. Thus, in Celtic Scotland (a region strong in Atlantics), although fair complexion and light eyes are valued, so is black hair (which is lucky, hence a dark-haired person must do the "first-footing" at New Year), and so is the very big and heavy structure of the Atlantic race. In the same way the ancient Babylonians (who were basically Mediterraneans) could only conceive of whites as civilised if they had black hair. These images of each racial group exert a selective force for the reproduction of the racial types.

There may also be another force involved, and even this is not in conflict with Mendelism, but it may considerably modify its theoretical expectation. Certain combinations of racial characters in each ancient stock probably represent a degree of ecological racial efficiency. For instance, there is for each animal (and no doubt also for man) a right size, weight and structure for each function that creature has to perform. With this is combined correct colour, rate of movement, strength and everything else in balance, the one with the other. Consequently each ancient stock or species of man, each well and long established race, and each well marked racial type has had, and still possesses, a combination of features which are best suited to the needs of that group. If that is so (and it seems a logical inference from what we know of Nature) then a premium is set upon the type. It will be more efficient in these combinations than in haphazard chance re-combinations. When they re-emerge in the normal way in genetic segregation, these types will tend to be more successful in their functions, and so the totality of the characters of a stock will tend to be perpetuated. By the same token the true hybrid, such as for instance the Mulatto, will be at a disadvantage and will tend to disappear, quite apart from the fact that genetically the hybrid cannot normally be maintained, unless some special conditions favour it temporarily in a particular and rare type of environment, or other exceptional conditions are operative, when we get the balanced hybrid. But this latter will disappear once the exceptional conditions maintaining it are withdrawn—such as where, for

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instance, malaria favours a hybrid type but the disease is eradicated by advancing health standards or through climatic changes.

It seems quite clear that Professor Males' plea that we should consider the race and racial type in the transmission of the totality of characters has much force behind it. As we have shown, there are clear genetic and biological reasons to suggest that the types which have developed by a process of long evolution have a survival value in themselves, and it is not likely that the clearly marked racial types are going to disappear very readily from the earth.

BIOGRAPHICAL NOTE

BRANIMIRO MALES, D.PHIL., was born in Zara, Dalmatia, on 31st December 1897. He studied the Natural Sciences in the Faculty of Philosophy of the University of Belgrade, where he taught physiology and anthropology. He also held a Rockefeller Foundation Fellowship. His work has been inspired by Ivan Giaja, Silvestro Baglioni and Sergio Sergi. In 1946 he went to Argentina and became head of the Anthropology Department in the Instituto Nacional Etnico in Buenos Aires. He now holds the Chair of Anthropology and Ethnology in the National University of Tucumán.

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GAYRE OF GAYRE *v.* SOUTH AFRICAN ASSOCIATED NEWSPAPERS LIMITED

On the 23rd of September 1962 the *Sunday Times* of Johannesburg published the following statement on page 3:

PRO-APARTHEID SCOT'S VISIT CAUSES STIR

INVITATION TO "RACIAL" LECTURER SHOCKS SCIENTISTS ON RAND

Some plan to boycott his conference

SUNDAY TIMES POLITICAL CORRESPONDENT

A ROW is brewing among scientists over the visit to South Africa of Lt.-Col. Robert Gayre, a Scottish clan chieftain and a geneticist who believes in apartheid.

Johannesburg scientists have been shocked to learn that he will be guest of honour at the congress of the South African Genetic Society on October 1.

Dr Gayre's views, which are described as racialistic, have already caused a furore in British and American scientific circles. He has been called a "Fascist geneticist," but he denies that he is associated with the Fascists or any other such political group.

As a result of the society's invitation to him—

- A number of scientists from the University of the Witwatersrand will boycott the conference;
- One professor, I was told, has declined to deliver a paper to the conference;
- At least one Johannesburg member has resigned in protest.

Dr J. T. Robinson, the world-famous palaeontologist of the Transvaal Museum, told me [*he*] *had rejected an invitation to the conference.*

"There is no scientific support for Dr Gayre's views that some races are inherently superior to others. It seems that he is misusing scientific evidence to bolster up ideological concepts."

INVALID

Other scientists contested Dr Gayre's claim that Jews and Negroes were genetically unsuited to a Parliamentary type of government.

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They assert that cultural forms are not related to racial characteristics.

"Modern anthropology," one professor told me, "has found no objective evidence to support this claim. And from the scientific viewpoint the doctrine of 'pure races' holds no water."

Dr Gayre, a double baronet, will lecture in Johannesburg, Pretoria, Cape Town and Stellenbosch.

He will discuss the racial question in South Africa during his tour and will speak on heraldry, on which he is an authority.

His trip is being financed by Pretoria University.

Yesterday, Professor J. D. J. Hofmeyr, president of the society, told me:

"I don't think his views are controversial—it depends on your attitude. It is a pity that the question of race has become tangled up with politics.

"RACIALIST"

"When a scientist speaks about race these days he's branded as a racialist. But we are a democratic country, and Dr Gayre should be allowed to voice his views. Sir Julian Huxley was given a hearing, so it is fair that people with opposing views should be allowed to speak, too."

Professor Hofmeyr will present a paper at the conference called "Human Genetics and Racial Differences."

In February, 1962, he evoked criticism from anthropologists and sociologists by claiming that there was a genetic basis for race discrimination.

In the right-wing South African Observer he wrote: "Race prejudice is just as fundamental to the perpetuation of a race as feeding, propagation and other phenomena."

Professor Hofmeyr is head of the Department of Gentics at Pretoria University.

About Dr Gayre's qualifications, Professor Hofmeyr said: "He is an anthropologist rather than a geneticist. He was a professor of anthropology in India and has just completed a three-volume work on ethnology."

Dr D. J. Goldstein, lecturer on anatomy at the University of the Witwatersrand, recently told a student meeting at the Medical School that it was the duty of the profession to challenge such views as those held by Colonel Gayre.

On the 23rd of November 1962 Dr Gayre of Gayre issued a Summons against South African Associated Newspapers Limited, the publishers of the *Sunday Times*. In this he claimed damages arising out of the defamatory matter, costs of suit, and alternative relief.

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Exception was taken by the declaration, and judgment was delivered by Mr Justice Hiemstra in the Supreme Court of South Africa, Transvaal Provincial Division, on the 7th of May 1963.

In the course of his judgment the learned judge stated:

> The defendant in this matter excepts to the declaration on the ground that it is bad in law, discloses no cause of action and/or is vague and embarrassing. In the alternative it asks that certain passages in the declaration be struck out.
>
> The action arose from an article which appeared in a newspaper published by the defendant company. The article stated that a conference organised by the South African Genetic Society was about to take place in Johannesburg. It alleged that the plaintiff had been invited to this conference and that this invitation had shocked Johannesburg scientists on grounds which can be gathered from the declaration which I shall now quote (I italicise certain passages which will be relevant to the argument on exception):
>
> PLAINTIFF'S DECLARATION
>
> 1. Plaintiff is Lieutenant-Colonel Robert Gayre of 1 Darnaway Street, Edinburgh, Scotland. *Plaintiff is an anthropologist and ethnologist.*
>
> 2. Defendant is South African Associated Newspapers Limited, a Company with limited liability registered in accordance with the laws of the Republic of South Africa, and having its registered office at 174 Main Street, Johannesburg, Transvaal.
>
> 3. Defendant is the proprietor and printer of a Sunday Newspaper called the *Sunday Times*, which has a wide circulation throughout the Republic of South Africa.
>
> 4. In the issue of the *Sunday Times* which appeared on the 23rd September, 1962, Defendant wrongfully and unlawfully printed and caused to be published defamatory matter of and concerning Plaintiff *in his avocation as an anthropologist and ethnologist.* The said defamatory matter was set forth in a report appearing under the following prominent banner headlines extending across the full width of a page: PRO-APARTHEID SCOT'S VISIT CAUSES STIR.
>
> * * *
>
> 5. By the said article Defendant meant and was understood to mean:

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(*a*) that Plaintiff's scientific views were racialistic, and that he had been called a "Fascist geneticist;"

(*b*) that Johannesburg scientists had been shocked to learn that Plaintiff would be a guest of honour at the congress of the South African Genetic Society to be held on the 1st October, 1962;

(*c*) that as a result of the South African Genetic Society's invitation to Plaintiff to be the guest of honour at its congress aforesaid

(i) a number of scientists from the University of the Witwatersrand would boycott the said congress or conference;

(ii) one professor had declined to deliver a paper to the said congress or conference;

(iii) at least one Johannesburg member of the Society had resigned in protest;

(*d*) that Plaintiff was misusing scientific evidence to bolster up indeological concepts.

6. By printing and causing to be published the aforesaid defamatory matter, Defendant imputed to Plaintiff generally that he was *unfit for his avocation,* and specifically that he was unworthy of the honour bestowed upon him by the South African Genetic Society to be its guest of honour; that Plaintiff had been guilty of disreputable conduct in the exercise and practice of *his calling as an anthropologist,* and that on this account a body of scientists in the Republic were determined to shun him.

* * *

Sub-paragraph 5 (*a*). I first consider sub-paragraph 5 (*a*): "that Plaintiff's scientific views were racialistic, and that he had been called a 'Fascist geneticist.'" To say of an anthropologist, whose subject is the study of man or mankind, that his views are racialistic does indeed impute to him an unscientific approach to his subject, warped by antagonism to certain races. To call him a "Fascist geneticist" is to impute to him an approach to genetics which is unscientific and influenced by unwarranted political considerations. The overtone attached to the word "Fascist" at the present time is well known to be one of extreme and intolerant nationalism which ill combines with science, especially in a field so closely related to race as the science of genetics is.

* * *

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. . . It seems to me that to impute to a man warped scientific views on genetics, does affect him in his standing as an anthropologist and ethnologist, because these sciences are related. If a man has racialistic and "Fascist" views on genetics he is likely to have them on anthropology and ethnology too. Such a person would indeed not be worthy of being invited as a guest of honour to a conference of true scientists who operate within the broad field of the study of mankind. As such the passage is at least capable of the meaning ascribed to it in the first innuendo. I find the first innuendo to be established in respect of sub-paragraph (*a*).

Sub-paragraphs (*b*) *and* (*c*). These sub-paragraphs can be summed up by saying that some scientists disagree violently with the plaintiff's views, and have demonstrated this by deciding to boycott the conference. This may reflect more on the boycotters than on the plaintiff.

* * *

It seems to me that a mere allegation that some scientists strongly disagree with another, to the point that they boycott a conference at which he is a guest of honour, is not defamatory of him. To found a defamation action, it would be necessary to set out that the views ascribed to him are so abhorrent that they repel decent and right-thinking people. Copernicus was shunned and despised by some people because of his views on a heliocentric universe, but one would have to suggest that they were right in doing so before it would be defamatory of him. What is said in these sub-paragraphs also does not in my view justify the statement in the second innuendo that "a body of scientists in the Republic" were determined to shun him. The paragraphs mention only a few individual people who were going to shun him.

* * *

Sub-paragraph (*d*). This sub-paragraph says that the plaintiff has been "misusing scientific evidence to bolster up ideological concepts." That does impute to him, as the second innuendo says, that he is guilty of "disreputable conduct."

The basis upon which the excipient attacked this portion of the declaration is that in the context it relates to scientific evidence in the field of genetics, whereas the plaintiff is said to be injured as an anthropologist. The statement is, however, wide enough to include all scientific fields in which the plaintiff is active, also that of anthropology.

When the declaration says that he is a scientist, as it does

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by describing him as an anthropologist and ethnologist, and it then says he has been accused of misusing scientific evidence to bolster up ideological concepts, a case is made out that he has been attacked and defamed in regard to his activities as an anthropologist. I hold, therefore, that in regard to sub-paragraph (*d*) the second innuendo is well founded.

Following this the learned judge found that with the exception of sub-paragraphs (*b*) and (*c*) "a substantial part—even the major part—has remained unscathed, and I will not strike out the whole declaration as being vague and embarrassing." (This was the plea of the defence).

As a result of this judgment the case was set down for hearing before the Supreme Court of South Africa, Transvaal Provincial Division, on the 25th of May 1964.

Before the date for trial the defendants settled out of Court, on the basis of paying damages and taxed costs, and publishing a retraction in their paper. The defendants published the following apology on Sunday the 10th of May 1964:

COL. R. GAYRE

In the issue of the SUNDAY TIMES of September 23, 1962, we published a report of and concerning Lieutenant-Colonel Robert Gayre in which we alleged that he was a fascist and a racialist and that it seemed that he had misused scientific evidence to bolster up ideological concepts.

The SUNDAY TIMES has now satisfied itself that Lieutenant-Colonel Gayre was and is not a fascist or a racialist and that there was no misuse by him of scientific information.

The SUNDAY TIMES apologises to Lieutenant-Colonel Gayre for any inconvenience caused.

COMMENT BY THE PLAINTIFF

In the original published statement there were several incorrect or misleading statements which did not, as such, form the basis of the trial, but which for sake of clarifying the position should be the subject of a declaration.

1. The reference to "double baronet" is puzzling. Lt. Col. Dr Gayre of Gayre is not a baronet, nor has he ever given himself out to be one. He is, however, a baron of Scotland in virtue of his barony of Lochoreshyre, which is based on feudal tenure.

2. The Plaintiff has never at any time said that the Jews were incapable of democratic government. To say so would be a manifest absurdity in view of the successful form of parliamentary

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government in Israel, and the history of such institutions as the Sanhedrin. He has said, however, that the Semitic (meaning Moslem) world has not shown a natural tendency towards democratic institutions, and this is perfectly true. He does not consider the Jews as other than a European people, mainly of Armenoid type, who are not to be confused with the Semitic (Arabic) speaking Moslem peoples who are largely of the Eastern Mediterranean race.

3. He holds the view that generally speaking the Negroid races have not shown a natural predilection towards that type of parliamentary government which is typical of northern Europe and America, and therefore where it is enforced on them by western planners and constitution-makers it is likely to fail.

4. He has never talked of "pure" races; although he holds that there is little or no mixture between the Negroids and Europoids in the greater part of the areas in which these two stocks are typical.

CLASSIFICATION AND HUMAN EVOLUTION

General Editor: SHERWOOD L. WASHBURN

The special purpose of this book is to clarify the present state of knowledge regarding the main lines of human evolution by expressing what is known (and what is surmised about them) in appropriate taxonomic language. ***63s***

AFRICAN ECOLOGY AND HUMAN EVOLUTION

General Editors: CLARK HOWELL and FRANCOIS BOULIERE

Pleistocene environments and the cultural and biological evolution of man in Africa. ***63s***

METHUEN

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EYE COLOUR AND MONGOLIAN FOLDS IN KHASI-EUROPEAN CROSSES

By M. R. CHAKRAVARTTI and D. P. MUKHERJEE

INTRODUCTION

The authors collected data on physical characters from families of Indo-European crosses in different parts of India, under the guidance of the late Professor R. Ruggles Gates, F.R.S., when he last visited India during 1961 and 1962. Back crosses of Anglo-Khasis with Khasis or Europeans were also studied in Shillong in December 1961.

The epicanthic fold and the dark colour of the eyes are two racial characters common among the Khasi which are not found among adult Europeans. The inheritance of these characters has, therefore, been studied in the following 13 pedigrees of these back crosses.

Martin's eye colour chart was used to compare the degrees of pigmentation of the eyeballs, and the numbers denoting the particular shades are mentioned below the individuals in the pedigrees. The inner epicanthic folds have been classed in three categories—complete, partial and slight mongolian folds.

PEDIGREE 1

This is of a man aged 41 years whose father was a Khasi and whose mother was a white American; his European wife, from the U.S.A., is aged 36. Their three daughters are from three to eight years of age, and their son is one year old. The proponent (II,1), being an F_1 cross, has dark brown eyes—which appear to be dominant over light eyes. His wife has blue eyes. There is clear segregation of deep dark brown eyes in one daughter, clear blue eyes in two children, and also greenish-grey eyes in another daughter. There seem to be a small number of gene pairs (more than one) determining eye colours. The segregation of a darker shade of eye colour contradicts the dominance of genes for dark shades over lighter ones. The cumulative nature of allelic genes can be supposed as the mother also seems to be heterozygous in eye colour.

The F_1 father (II,1) has a slight trace of epicanthic folds, which are partial in the F_2 daughters and very marked in the youngest son, probably due to his infant age. The eyefolds, apparently dominant over their absence, are likely to result from the additive

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effect of allelic genes, the expressivity partly varying with age. It is not unlikely that the mother also contributed a gene for eyefolds to the genotypes of each child during infancy.

The characters occur independently of each other. The darkest eyes in the pedigree are observed in a female hybrid only, and complete eyefolds are seen in a male, which may not preclude sex difference in the characters.

PEDIGREE 2

The Irish father has clear blue eyes and no epicanthic folds. His Khasi wife has brown eyes but no eyefolds. The F_1 children, one daughter of 15 years and a son of 10, both have red-brown eyes and no eyefolds. Though apparently brown eyes are dominant over blue eyes, a slightly lighter eye colour of the hybrid generation suggests a cumulative action of gene pairs.

PEDIGREE 3

Three sons of an Italian father and a Khasi mother show brown eyes, almost like those of the mother, and a slight trace of epicanthic folds which are a little less marked than the mother's. The eye colour of their dead father was reported to be yellow-green (6-7 in Martin's scale), and he had no mongolian eyefolds. The pedigree also suggests the cumulative action of alleles for each character—this looks like the dominance of the deeper eye pigmentation and of the epicanthic folds over their absence.

PEDIGREE 4

The daughter of a Khasi woman by a white American (who has left Shillong) has red-brown eyes and a very slight trace of eyefolds. Her mother has brown eyes and a partial mongolian fold. This is also an obvious case of the cumulative effect of homologous gene pairs for each of the characters studied.

PEDIGREE 5

Two daughters of a Khasi woman and her French husband display brown eyes, while one daughter and the two sons have dark brown eyes. The father is reported to have had lighter eyes than their own, and the apparent dominance of dark eye pigmentation over the lack of it is maintained. The variation in degree of darkness of the eye colour of F_1 siblings seems to denote more than one gene pair (although only a few), and again suggests the cumulative nature of allelic relations. The inner eyefolds are partial in three of the siblings, slightly traceable in one, and absent in the other. The same type of inheritance is therefore suggested for the eyefolds. The two characters are independently inherited.

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SYMBOLS

COMPLETE EYEFOLDS

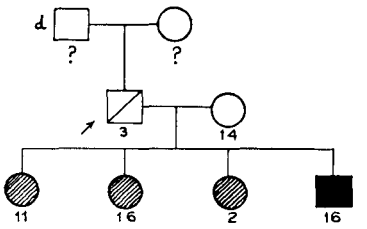
SLIGHT EYEFOLDS

PARTIAL EYEFOLDS

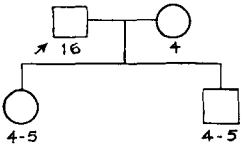
SLIGHT EYEFOLD IN LEFT EYE

COMPLETE EYEFOLD IN LEFT EYE
PARTIAL EYEFOLD IN RIGHT EYE

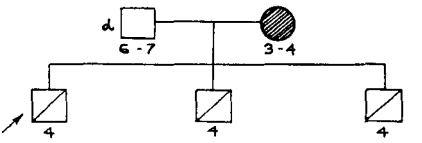
NO EYEFOLDS



PEDIGREE 1



PEDIGREE 2



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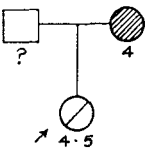
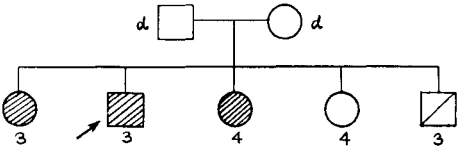


PEDIGREE 4



PEDIGREE 5

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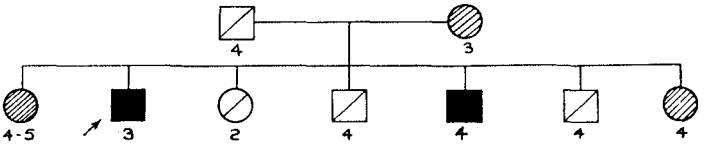
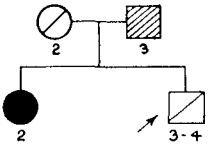
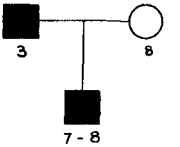


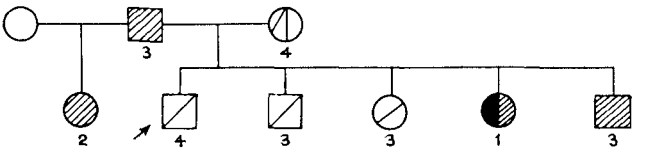
PEDIGREE 6



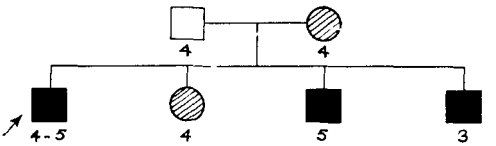
PEDIGREE 7



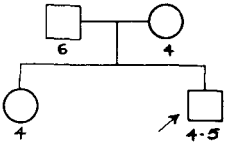
PEDIGREE 8



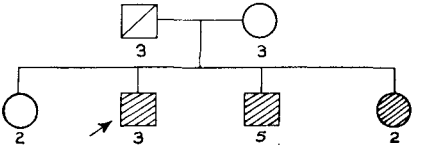
PEDIGREE 9



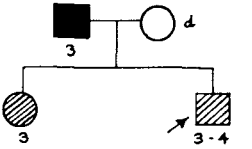
PEDIGREE 10



PEDIGREE 11



PEDIGREE 12



PEDIGREE 13

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No correlation between sex and eye colour is clear in this pedigree, although the male siblings show greater development of eyefolds than the females.

PEDIGREE 6

The eldest F_1 daughter in Pedigree 5 married a Khasi man probably having mixed Khasi-Bengali ancestry in his paternal line. He has brown eyes, a little lighter than his wife's, which are dark brown. He has also a slight degree of inner eyefolds. The eldest daughter resulting from this back crossing has red-brown eyes, three sons and another daughter have brown eyes like those of the father, and one son has dark brown eyes like the mother. Another daughter has deep dark brown eyes, darker than in either of the parents. In two of the children the eyefolds are more complete than in the parents; in two others they are partial like those of the mother, and in the remaining three they are slightly traceable as in the father. The characters are independently assorted in the siblings. The maximum eye pigmentation appears in a female sibling, and two males have complete eyefolds. The segregations suggest a cumulative effect of each set of alleles instead of their dominance-recessive relation. A number of loci or fractionations of genes[1] are likely to be involved for each character.

PEDIGREE 7

A back cross between an Anglo-Khasi mother and a Khasi father (II,3 in Pedigree 6) married a Khasi man with dark brown eyes and partial eyefolds. Her own eyes are deep dark brown and she has a slight trace of mongolian folds. Her daughter shows a similar shade of eye colour and the son's eyes are a little lighter than those of either parent. The daughter also has complete eyefolds and the son has a slight trace of them. Considering the sex difference, the darker eye colour in the female sibling is consistent with the other pedigrees but the eyefolds are more developed in her instead of in the male sibling. A cumulatice effect of allelic genes for both eyefolds and eye colours seems to be more convincing than dominance of their stronger developments over weak or absent.

PEDIGREE 8

A four month old boy, also a back cross from his European mother and Anglo-Khasi father, has yellowish-green eyes and complete epicanthic folds. The latter are probably due to his

[1] See R. Ruggles Gates, M. R. Chakravartti and D. P. Mukherjee, "Final Pedigrees of Y-Chromosome Inheritance," *American Journal of Human Genetics,* 1962.

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infancy though his father has the same degree of eyefolds. The baby's father has dark brown eyes and his mother has eyes of lighter colour. This segregation seems to make a small number of genes probable for eye colour.

PEDIGREE 9

The second F_1 sibling in Pedigree 5 (II,2) has six children by his two Khasi wives. The married daughter of the first wife, who has divorced him, has deep dark brown eyes and partial inner eyefolds. His second wife has brown eyes and a slight epicanthic fold in her left eye only. Three of her children have a slight fold in each eye and one son has partial eyefolds. Another daughter has a complete inner fold in the left eye but only a partial one in the right. The eye colours of three of the children are like that of the father, and another has eyes like the mother. The segregation of black-brown eyes in one daughter seems to provide evidence against dominance of darker eye colour over light, and strongly suggests a cumulative action of pairs of alleles.

PEDIGREE 10

The Khasi father and Anglo-Khasi F_1 mother (II,3 in Pedigree 5) both have brown eyes and the mother has partial epicanthic folds. The eye colours are segregated into shades of 3, 4, 4-5 and 5 in their four children. The eyefolds are partially developed in the daughter and complete in the sons, which again appears to show a sex difference. The greater degree of epicanthic fold apparently behaves like a recessive character. But lack of penetrance, variable expressivity and age difference are involved in the expression of the cumulative effects of allelic genes.

PEDIGREE 11

Another female F_1 cross (II,4 in Pedigree 5), who has brown eyes and no epicanthic folds, married an Englishman with yellow-brown eyes. Their daughter and son both have brown eyes and no eyefolds. The evidence suggests separate sets of cumulative genes for eyefolds and eye colours, although darker eyes appear to be broadly dominant over light ones. The female child has darker eyes than her brother; this is probably suggestive of an association of eye colour with sex.

PEDIGREE 12

The youngest sibling of F_1 generation in Pedigree 5 (II,5) has only slight inner eyefolds, while his Khasi wife has none. One of their children has no eyefolds like her mother, while the other three have them developed more than in the father. The parents

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both have dark brown eyes. The two daughters have deep dark brown eyes and the two sons have dark brown and clear brown eyes respectively—suggesting sex difference in eye colours.

PEDIGREE 13

A young woman and her brother, back crosses between an F_1 Anglo-Khasi mother and a pure Khasi father, possess partial epicanthic folds, though their father has them completely developed. Their dead mother is reported to have had no folds. In dark brown eye colour the daughter resembles the father, while the son has slightly lighter eyes.

SUMMARY AND CONCLUSIONS

The shades of eyeball colour, measured by Martin's eye colour chart, and the degree of complete, partial or slight development of epicanthic folds or their absence, were observed in 67 individuals, 34 male and 33 female, belonging to 13 Khasi-European hybrid families. It was found that the variations in the characters segregated independently in generations derived from back crossing of Anglo-Khasis with either parent stock. The degrees of expression in the F_2 children indicate a small number of gene loci or fractionation genes involved in each character.

Apparently the F_1 generation shows dominance of darker eye colours over lighter ones, and of greater expression of eyefolds over lesser expression or their absence. But on further analysis the appearance of even darker eye pigmentation in the F_2 generation than in the F_1 parents, and of a similarly greater degree of epicanthic folds in the F_2 generation than in the F_1, does not support such dominance. A slightly lighter shade of eye colour and lesser degree of eyefolds than in the pure Khasi parents are also observed in the F_1 offspring. This leads to a supposition of the additive nature of allelic genes for each of the two characters.

The darkest shade of eye colour in this group is always observed in females of the F_2 generations, and more complete eyefolds are seen in their male siblings in most cases, which may not preclude association of sex with these characters. But no marked sex difference was, however, observed. Lack of penetrance and age difference in expression of eyefolds are also suggested by the data.

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THE INTELLIGENCE OF THE AFRICAN NEGRO

By GERARD WINTRINGER

TRANSLATED FROM THE FRENCH* BY DONALD A. SWAN

The first psychometric tests of Negroes were those made by Yerkes who, in 1916, was charged by the American Secretary of the Army with examining the intellectual capacities of new recruits. The results obtained on the composite scale of development, specially created for the test, showed a very sharp quantitative difference between the performances of the recruits of native White and European ancestry and those of the Negro recruits.

Yerkes' work was the starting point for similar studies carried out in different states of the United States by many psychologists. On the whole, the results confirmed Yerkes' findings.

The introduction and development of new methods (we mention only the work of Spearman in factorial analysis, and that of Goldstein and Scheerer concerning the tests of conceptual thought) afforded the pschometrist a wider and wider range of application, not only in the United States but in Europe as well. It was, however, not until 1929 that the first mental tests were applied on a fairly large scale in Negro Africa, and more precisely in Kenya, by R. A. C. Olivier. This first attempt to examine the intelligence of African Negroes was followed in 1934-1935 by the work of Niessen and Kinder. After World War II, similar studies were conducted by psychologists such as Clarke, Augusto, Gonzalez and Scott, who examined respectively the Negro populations of Northern Nigeria, Mozambique, the Spanish African colonies and the Sudan. The tests used were generally of the type of composite development scales, such as were created by Binet and Yerkes and revised by Stanford and Bobertag.

The first official psychological tests administered in the French African colonies were conducted by Mlle Barbé for l'Organisme d'enquête pour l'étude anthropologique des populations indigènes de l'A.O.F. et de l'A.E.F. during the years 1946 to 1949.

In the Belgian Congo, the application of mental tests to the natives was carried out mainly by private enterprises such as the

* "Considérations sur l'intelligence du Noir africain," *Revue de Psychologie des Peuples*, Vol. 10, No. 1, 1955, pp. 37-55.

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Union Minière du Haut-Katanga, or by official organizations created by Belgian universities, such as the Cemubac mission of Professor Ombredanne. It was not until 1953 that the Colonial Minister charged Professor Maistriaux with an official mission in the Belgian overseas territories. In the course of his two missions, Maistriaux examined, with the help of new individual and group versions of various tests (Wiggly's Test, Carrard's puzzle, Raven's Progressive Matrices, Goldstein's Stick Test, modified individual and group versions of Koh's Cubes, Maistriaux's "Classification" Test and Lahy's Expression Test, to name only the most interesting), a substantial number of natives, both "civilised" and "bush." Maistriaux's works mark a decisive turning point in the application of mental tests in Africa, in the sense that he is the first psychologist to have undertaken a thorough examination of the *qualitative* aspect of the mentality of the African Negro.[1] (Furthermore the results collected are advantageously supplemented by numerous pictures which, collected in a very interesting film, show the Negroes occupied in solving the different tests).

It appears to us particularly interesting to analyze in the present study the most significant results which have been obtained in Africa in these past years and to discuss their essential characteristics.

In 1946 and 1948 Antonio Augusto[2] administered psychometric tests to the Negro population of Mozambique in the course of the work of the Fourth and Fifth Portuguese Anthropological Missions. Eight hundred and forty-one adults, of which 692 were males, belonging to sixteen different tribes, were studied (more than a third of the subjects were from the Macuas Tribe). To this ethnic diversity of the subjects tested, Augusto adds a second very interesting element, the comparison of the results obtained in Mozambique with the performance of a group of metropolitan Portuguese. These European representatives, who were one hundred in number, were chosen from all the regiments of the Portuguese Army.

The educational levels of the members of this comparative group varied greatly. Only five per cent of the soldiers had received an education comparable to that of intermediate or secondary schools. Thirty-seven per cent had a complete primary education, fifty-six per cent possessed only a rudimentary education, and two of the subjects were illiterates.

The experiments were carried out using the Yerkes-Bridges and Harwick Point Scale, established in 1915, which has the

[1] R. Maistriaux, "Les Noirs sont des hommes," *Bulletin de l'Union des Femmes Coloniales*, Brussels, January 1955, pp. 6, 9.

[2] A. Augusto, "Estudos Psicotecnicos," *Memorias Junta des Missoes et de Investigacoes Colonias*, Lisbon, 1949, Vol. III.

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following characteristics: the tabulation of answers is in points, and not in units of mental age as in the scales of Binet and Simon; the results are tabulated according to the percentage of correct answers, with no deductions for incorrect answers; and the different tests constitute a continuous series leading from the lower to the higher levels. It should be noted, however, that Test XVIII of the Scale, "Phrase Arrangement," was judged too difficult by Augusto, who replaced it with three puzzles, one taken from the Binet scale (mental age 5), one from Terman (mental age 10), and the third was an original creation of the author.

The median of the results obtained from the 692 male Negroes was 58.7 points (out of a maximum of 100) compared with 81.5 points for the European group. (The European median would have been 79 if the aid given to the Negroes had not also been given to the Whites). The difference between the two groups, White and Negro, was 28 per cent (or 25 per cent for the median of 79 points). The breakdown of the Negro results by tribes showed clearly the superiority of the Swahilis (69.5 points) over the Pozos tribe (46.6 points).

For the Negro series, the most disappointing results were recorded on the following tests: verbal memory, phrase formation, visual memory, free association, interpretation of pictures, comparison of concrete objects, and definition of concrete objects. Very good results were obtained in the following five tests: aesthetic judgment, number gaps, comparison of sizes, digit memory, and comprehension of questions.

In considering these performances, it is surprising to find that the Negroes scored higher that the Whites on several tests. The differences ranged from 0.6 points to 9.5 points for medians ranging between 59 and 94.7 points. The following tests are characteristic in this respect: comprehension of questions, criticism of absurdities, free association, picture explanation, digit memory, and number gaps.

In the course of his last two missions, Augusto also examined the intelligence of 149 Negro women. Their mental level was far inferior to that of the Negro men, barely reaching 45.4 points. The inferiority of the women was most apparent in tests such as visual memory (median 5.8) and counting in reverse (median 3.2). But it is significant that on all the tests except No. XII, figure copying, the comparative graphs of the results obtained from the Negro men and women show a regular parallelism, although they are unequal from a quantitative point of view. This parallelism, which we also observed in comparing the results of the Negro men with those of the White men, can be explained in terms of the qualitative identity of the difficulties encountered by the two groups of subjects.

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About the same time as Augusto's investigation of the Negro population of Mozambique, the Institute of African Studies in Madrid authorized Beato Gonzalez and Villarimo Ulloa to conduct similar studies in Spain's African colonies. The experiments, the results of which were published in a second edition in 1952,[3] were carried out on a group of 273 Negro males and 146 Negro females representing nearly all of the peoples of Spain's overseas territories.

The age of the subjects varied from 7 to 30 years. However, only the results from adolescents less than 20 years old were retained in establishing and calculating the different intellectual levels.

Fifteen White children, born in the Spanish colonies, and ranging in age from 8 to 12, took the same tests.

The tests chosen by Gonzalez were taken from the scales of Binet, Bobertag and Yerkes, with certain changes made to reduce the level to that of the native. The complete battery contained 20 tests of the same kind as those used by Augusto, except that Test XVIII was retained by Gonzalez in its original form.

The tabulation of the results, however, differs from that used by Augusto. In fact Gonzalez proposed, in addition to a scale of absolute values (with a maximum of 100 points), a classification of results by "mental age," complemented by the indication of the "mental state," which expresses the differences between chronological age and mental age in positive or negative values.

In comparing the results of Augusto and Gonzalez, we must state that the median scores generally obtained by the Negroes of the two territories are practically the same, although the natives of the Spanish colonies sometimes attained slightly higher scores. (This applies particularly to the results obtained by the subjects between 14 and 19 years of age, who obtained median scores ranging between 58 and 63.1 points). Despite this slight superiority, the "mental state" of the Negroes from the Spanish colonies was below the White norm in all age groups, with the differences most pronounced in the groups between 15 and 20 years of age.

The mental age did not exceed 10.9 years in any of the age groups of the Negro sample. It also tended to decrease with the increase in chronological age. The same was also true of the intelligence quotients of the Negroes, which declined from 81 at 15 years of age to 59 at 20 years of age.

The inferiority of the Negro females is confirmed by their low median scores in all tests. The median I.Q. of the Negro females is 60, compared to a median I.Q. of 70 for the Negro males. The remarks just made about the relative decline of intelligence of the

[3] V. B. Gonzalez, *Capacidad mental del negro,* High Council of Scientific Investigations, Madrid, 1952.

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Negro males as age increased applied equally to the Negro females.

Analysis of the test results shows an extremely small number of subjects with normal mentality, and a high percentage of mentally retarded Negro males and females. Thus, only 5.4 per cent of the 273 Negro males tested by Gonzalez can be said to have attained a normal intelligence level.

In contrast to Augusto's results, the Negroes tested by Gonzalez never surpassed the Whites in any test. In this respect, the Negroes were found in a permanent state of inferiority. On the other hand, there did not seem to be much difference between the intelligence of members of different tribes. The mulattoes did not show any signs of superiority over the Negroes. However, the children—Negro or Mulatto—living in the larger towns were generally more intelligent than those residing in the country.

Analysis of the solutions proposed for the different cube construction tests clearly shows that the Negro very often resorts to his intuitive intelligence in order to solve a given problem in an aggregate manner. This method is the opposite of that used by the civilized White, which is based on the classic method of abstraction. This is the power to decompose the visible reality by means of a specific conscious plan and to construct, by analytic work, truly new entities from the syntheses. This concrete intellectual behavior of the Negro has been confirmed by Mlle Barbé and Professor Maistriaux, using Koh's Cubes and their own modifications.

The results reported by J. D. Clarke, who tested the intelligence of 261 students in Northern Nigeria,[4] confirm point by point the findings of the previous experiments. Using 12 tests taken from the Stanford revision of the Binet and the Drewer-Collins scales, he examined students attending the Bauchi and Toro normal schools as well as Kaduna College. Clarke particularly stressed the inability of the Negro to break up the unitary character of given data and to construct an accurate synthesis from the isolated elements by analytic methods. Since intuitive processes predominate in his intellectual behavior, the Negro generally has an integral view of things, which does not permit him to proceed methodically and rationally in the solution of a given problem. Too often, the Negro is satisfied with near answers and approximations. The following tests indicated this: ball in field, arranging five weights, dissected sentences, block design, and cube construction.

In the French territories of Negro Africa, psychological and

[4] J. D. Clarke, "Performance Tests of Intelligence for Africa," *Oversea Education*, London, Vol. XX, No. 1, October 1948, pp. 777-787; Vol. XX, No. 2, January 1949, pp. 822-826.

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physiological tests of the native populations have been administered by l'Organisme d'enquête pour l'étude anthropologique des populations indigènes de l'A.O.F. et de l'A.E.F. This group, under the direction of Dr Pales, has conducted several expeditions in Africa. The results of the psychological tests administered by Mlle Barbé have been published in summary form in the first and third reports of the mission.[5]

The tests administered to the natives are divided into two groups: the first used exclusively for testing school children, and the second comprising non-verbal tests designed for children and adolescents who never attended school.

The first group contains a Burt test, Gille's mosaic test, and Piéron's psychological test (used only with students of secondary professional schools). In the second group we find the Knox Cube test, Koh's Cube Test, and a four part colored picture puzzle of a goat.

The performances of the young French Negroes on these tests are given as follows:

Gille Test. The children tested were 10 and 11 years of age, but their mental age did not exceed 8 years. This is very close to the results of Gonzalez from the Spanish colonies, who obtained mental ages of 7.5 years for 10 year old Negroes, 7.6 years for 11 year old Negroes, and 8.9 years for 12 year old Negroes.

Burt Test. Success in this test seems to coincide with the abandonment of the non-relativity of infantile relationships, with egocentrism, the introduction to socialization and the objectivization of thought. White children solve the test at about 11 or 12 years of age. But in French Overseas Africa only 18 per cent of the 16 year old Negro children answered correctly.

Piéron's Psychological Test. The median for 15 year old male Negroes was in the 60th percentile. However, the subjects tested represented an élite, and in Europe the age of 15 constitutes an upper limit for application of this test.

The Puzzle. This test is correctly solved by White children at 3 years of age. The Negro children who did not attend any school—whatever their age, good will, or the number of attempts—were completely incapable of solving it. (Yet the puzzle represents a goat, an animal well known to the Negroes of this region).

[5] R. Barbé, "Psychologie," *Rapport N° 1 de l'Organisme d'enquête pour l'étude anthropologique des populations indigènes de l'A.O.F.*, Direction Générale de la Santé, Dakar, 1946, pp. 99-113. *Cf.* R. Barbé, "Psychologie," *Rapport N° 3, ut supra*, pp. 23-33.

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Koh's Cube Test. The difficulties are identical for this test. Mlle Barbé calculated a median mental age of 5 years for all the Negro subjects who took this test. A 12 year old Negro student generally never goes beyond the 4th or 5th stages of a series consisting of 17 stages of increasing difficulty. Professor Maistriaux likewise estimated the average mental age of the adult natives living in the bush to be about 5 years.

The intellectual inferiority of the Negro woman is confirmed by Mlle Barbé who emphasizes, however, that the poor performances of the native women are not stable data. Their I.Q.'s seem to vary according to their social situation and even tend to approach those of Negro men with comparable education.

Contrary to the results of Gonzalez, Mlle Barbé observed that quite often the mulattoes obtained higher scores than the Negroes. Is it true, as contended by Peterson and Ferguson,[6] that the intellectual level of mulattoes is directly related to the percentage of White blood that flows in their veins, or is it more reasonable to assume that their improved performance is due to more favorable social and geographic factors? We believe that, in order to solve this problem definitively, it is important to conduct more investigations not only in Africa but also in Europe and America. A comparison of the results with the conditions of environment and life will then permit us to determine the causes on the basis of thorough knowledge.

COMMENTS AND EXPLANATIONS

After summarizing the most significant results of the principal psychological investigations conducted on African Negroes, we must still examine the value of this evidence and attempt to arrive at a preliminary conclusion regarding the value and precise orientation of the intellectual capacities of the populations of Central Africa.

It is incontestable that the methods and means used to test the intelligence of the African Negro contain ample safeguards which permit us to accept the recorded results with confidence. If it is true that certain tests do not seem completely "culture free" (Koh's Cubes and certain verbal tests) and that the number of subjects tested is insufficient, we can still conclude that the populations tested demonstrate a positive intellectual inferiority.

The statistics of Auguste, Gonzalez, Clarke and Barbé are compelling evidence, but only if they are not stretched into saying

[6] J. Peterson, *The Comparative Abilities of White and Negro Children, Comparative Psychological Monographs,* No. 5, 1923; G. D. Ferguson, "The Mental Status of the American Negro," *Scientific Monthly,* Vol. XII, June 1921, p. 535.

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something that they are not capable of demonstrating. Thus, for example, it would be completely illogical to want to compare the test performances of the Negroes with those of Europeans for the sole purpose of demonstrating a difference between the two groups and of considering the superiority of the Whites not just as a fact but even as an inevitable evolution natural to the White race. To do so would be to disregard the possibly decisive rôle which the cultural and social environment plays in the intellectual development of a subject. That this influence of outside factors is real was demonstrated, notably by the work of Peterson and Lanier (1929), who showed that the average results of mental tests tended to improve as a function of the richness of the cultural, material and social environment.[7] Klineberg (1951) defended this idea when he wrote that:[8]

> The inferiority of one group in relation to another can be explained by inferior elements of heredity, or by a poorer environment, or by both factors simultaneously. Suppose we try to lessen the environmental differences, to make the environments as similar as possible. If the difference in the test results tends to disappear in proportion as the difference between the environments is reduced, and if, when the environments have become practically identical, the difference between the scores disappears completely, one has a heavy argument in favor of explaining the observed differences in terms of environment rather than heredity.

To test Klineberg's hypothesis by making the environments as similar as possible is, of course, impossible—at least in the near future.* However we may find that, despite the profound differences in environment, there is a distinct improvement in the results of the tests as the environment becomes richer and more "civilized." This applies not only in Europe but also in North America, where literate and well educated Negroes appear superior in test performance to illiterate Whites, and Negroes from the Northern states of the United States obtain better results than Negroes from the Southern states, where the living conditions are not as favorable. On the other hand, the studies conducted in

[7] *Mental Measurement Monographs*, 1929.

[8] Klineberg, *op cit.*, p. 15.

* Carefully conducted studies by McGurk (1951, 1953a, 1953b, 1956) and others have failed to confirm Klineberg's environmental hypothesis. In an extensive review of his own and similar studies, McGurk (1961) found: (1) Negro-White differences in psychological test performance, measured in terms of overlap, have been virtually constant from 1918 to 1950 despite great improvement in the social and economic conditions of American Negroes; (2) Negro-White test score differences are greater when both groups are of "high" socio-economic status than when both groups are of "low" socio-economic status, and thus increase not decrease when

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Central Africa by Professor Maistriaux and Dr Barbé confirmed to a certain extent the influence exercised by the milieu on intelligence and particularly on its development. It is, therefore, more than a hypothesis to say that the intelligence of the African Negro will tend to develop to a certain extent in proportion as the environmental conditions, of which he seems to be the victim, improve. It suffices to compare the results obtained by the American Negroes with those of the African Negroes. Although the test performances of the American Negroes are in general inferior to those of White subjects of European origin,[9] they nevertheless show a clear improvement over the results recorded in Africa.*

The intellectual inferiority of the Negro which we have indicated above appears, according to the statistics studied, as a quantitative inferiority. However, underlying this quantitative difference is a conception of qualitative order which, presented objectively, enables us to understand its internal structure better.

If we were to characterize the intelligence of the White man, we would say that his intellectual behavior is essentially abstract, conscious and volitional. The product of a largely conceptual civilization, the intelligence of the White uses mainly abstract methods in its successive approaches to concrete reality. Except

socio-economic conditions are improved for both groups; (3) Negro-White test score differences are greater on "non-culturally weighted" questions than on "culturally weighted" questions; and (4) Negro-White differences in psychological test performance are large and significant even when the socio-economic conditions of the two groups have been equated.—TRANSLATOR.

Henry E. Garrett, "The S.P.S.S.I. and Racial Differences," *American Psychologist*, 1962, Vol. XVII, No. 5.

F. C. J. McGurk, *Comparison of the Performance of Negro and White High School Seniors on Cultural and Non-Cultural Psychological Test Questions*, Catholic University Press, Washington, D.C., 1951.

F. C. J. McGurk, "On White and Negro Test Performance and Socio-Economic Factors," *Journal of Abnormal and Social Psychology*, Vol. XLVIII, 1953, pp. 448-450.

F. C. J. McGurk, "Socio-Economic Status and Culturally Weighted Test Scores of Negro Subjects," *Journal of Applied Psychology*, Vol. XXXVII, 1953, pp. 276-277.

F. C. J. McGurk, "Psychological Test Score Differences and the 'Culture Hypothesis'," THE MANKIND QUARTERLY, Vol. 1, No. 3, January 1961, pp. 165-175.

[9] *Cf.* Pressey-Teter, "A Comparison of Colored and White Children," *Journal of Applied Psychology*, Vol. III, 1919, pp. 277-282; *cf.* Sunne, "A Comparison of White and Negro Children," *School and Society*, Vol. XIX, 1924, pp. 469-472.

* American Negroes are much less Negroid than native African Negroes, a very large proportion having Caucasoid genes. The improvement referred to can therefore be accounted for on a genetic rather than on an environmental basis.—EDITOR.

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for synthetic entities, he relies almost completely on values obtained through the ability to break up the real, to divide it into its component parts, and to coalesce them into a new entity. Abstract intelligence thus goes beyond the syncretic and analytic stage of perception. It can synthesize and construct new concepts.

If we compare the intellectual behavior of the White to the intellectual behavior of the Negro, such as we have been able to learn from the interpretation of the tests of conceptual thought, we find that the intellectual processes of the Negro rarely go beyond the syncretic and analytic stage of perception. Rooted to an integral view of visible reality, the Negro is generally incapable of carrying out analytic processes and of approaching concrete reality other than as a synthetic entity. All subjects who cannot pass this elementary stage of intellectual process are incapable of properly solving a problem. Their solutions will be only direct and integral realizations of a unitary impression of things, arrived at by the method of trial and error. The Negroes, however, who succeed in the Gestalt test, reach a ceiling beyond which they cannot pass. This lack of flexibility and of adaptation does not permit them to continue the work with any chance of success, should they find themselves facing a new situation going beyond their narrow experiences.

The intellectual inferiority of the Negro is explained by a mental behavior profoundly conditioned by an intuitive and concrete attitude, and directed towards the synthetic perception of the visible reality. Therefore most Negroes are incapable of carrying out a mental process according to the classic method of abstraction, or of simultaneously handling opposing conceptual relations. For the Negro, visible knowledge appears to predominate over strictly intellectual knowledge. The actions of the Negro are less influenced by abstract reflections than those of the White.

Interpreted in the light of information furnished by Goldstein, these considerations oblige us to place the intelligence of the majority of African Negroes on the same level as that of retarded European children, with all the consequences that this classification entails. If we say "retarded," that does not mean "ineducable." It would be a grave error to want to consider the intellectual stagnation of the African Negro as completely permanent.

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I.Q. AND SCHOOL ACHIEVEMENT OF NEGRO AND WHITE CHILDREN OF COMPARABLE AGE AND SCHOOL STATUS

By HENRY E. GARRETT

It is a common finding in the United States that Negro children on the average score far below white children of comparable age and school status on tests of intelligence and school achievement. There are two sharply opposing views of why this is true. The *first* holds that the hereditary potential of Negroes in abstract intelligence and hence in school achievement is less than that of whites; and that this lesser aptitude renders it unfair educationally and unwise socially to enforce desegregation by court order in American schools. The *second* view contends that mental differences are wholly or almost wholly environmental, and that given the same opportunity Negroes will perform as well as whites. Those who hold this view believe that essentially the Negro is a white man with dark skin.

It would appear reasonable to suppose that this question could be settled by giving Negro and white children the same opportunities for learning and then seeing whether differences were maintained or disappeared. But when measurable social and economic factors are equated and test differences still persist,[1] the environmentalist immediately argues that intangible factors (for example, poor motivation, lack of family stimulation through reading and conversation, "prejudice" of whites toward Negroes and their non-acceptance) still remain and could account for the differences. This contention overlooks the fact that some of these "intangible factors" may be tied in with race, and hence may be what we want to measure. Apparently the bitter-end environmentalist would be fully satisfied *only* if Negro children could by some miracle be transformed into white children.

The present paper presents some intelligence test and reading data on the performance of Negro children under conditions closely comparable to those of white children. The persistent and quite large lag of the Negroes will not convince the dedicated environmentalist of a hereditary difference in ability; it is doubtful

[1] Henry E. Garrett, "The SPSSI and Racial Differences," *American Psychologist*, 1962, Vol. XVII, No. 5.

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if anything could. But it will impress the unbiassed reader as arguing strongly that the differences in abstract intelligence and school achievement have a hereditary basis.

TABLE I

Median I.Q.s of Negro and White Children on the Lorge-Thorndike Intelligence Test, administered to Grades 4, 5 and 6 October 1963

	MEDIAN I.Q.	RANGE OF MEDIAN I.Q.S
GRADE 4		
1607 White Children	99	For 11 White Schools: 108-95
581 Negro Children	84	For 8 Negro Schools: 88-77
	Diff. 15	
GRADE 5		
1469 White Children	102	For 11 White Schools: 111-94
579 Negro Children	86	For 8 Negro Schools: 91-82
	Diff. 16	
GRADE 6		
1349 White Children	104	For 11 White Schools: 113-95
565 Negro Children	88	For 8 Negro Schools: 92-84
	Diff. 16	

The data in Table I are taken from a survey of the schools in a Virginia city.[2] Negroes and whites are mostly in separate schools although there has been some intermixing. The equipment of the schools and the salaries and training of teachers are as comparable as can be obtained without exact duplication. The intelligence test is the Lorge-Thorndike Intelligence Test. This is a measure of abstract intelligence: that is, of the ability to solve problems expressed in words, numbers, diagrams and pictures—in a word with symbols. The test is valid by the usual criteria and highly reliable statistically. It is a good predictor of school achievement, its correlations with grades and educational tests falling between .60 and .70.

Both groups, Negro and white, show slightly higher I.Q.s with advance in grade, owing perhaps to elimination of the very poorest students. No Negro school in median I.Q. equals that of

[2] The authorities have asked that the name of their city be withheld. In present day America, as in Russia, it is often wiser to keep silent.

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TABLE II

Percentage of Negro and White Pupils with I.Q.s in each Descriptive Category. Grades 4, 5 and 6. Lorge-Thorndike Intelligence Test

	I. Q. RANGES				
	INFERIOR Below 79	DULL NORMAL 80-89	AVERAGE 90-109	BRIGHT 110-119	SUPERIOR 120 +
GRADE 4					
1607 White Children	8%	18%	51%	16%	7%
581 Negro Children	36%	31%	30%	2%	0%
GRADE 5					
1469 White Children	6%	13%	48%	20%	13%
579 Negro Children	31%	31%	35%	3%	1%
GRADE 6					
1349 White Children	3%	12%	50%	22%	13%
565 Negro Children	26%	28%	39%	6%	2%

TABLE III

Iowa Silent Reading Test Results for 7th Grade, March 1964
(National norm = 7.6)

	RATE	COMPREHENSION	DIRECTED READING	WORD MEANING	PARAGRAPH COMPREHENSION	SENTENCE MEANING	TOTAL
1418 White Children	8.6	8.4	8.7	8.1	7.9	7.5	8.2
509 Negro Children	6.1	5.4	6.0	5.4	5.2	4.8	5.5
	2.5	3.0	2.7	2.7	2.7	2.7	2.7

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the poorest white school of the same grade level (see range of median I.Q.s for white and Negro schools). Only 15 per cent of the Negro pupils do as well as the median white pupil of the same grade. The all-over gap in I.Q. is 16 points. The median I.Q. of the best Negro school is 92; that of the poorest white school 94.

Table II gives the percentage of Negro and white pupils in Grades 4, 5 and 6 with I.Q.s in each descriptive category from low to high. It is clear that 67 per cent of the 4th grade Negroes fall in the "inferior" and "dull normal" groups as against 26 per cent of white pupils; 23 per cent of the white pupils classify as bright or superior as against 2 per cent of the Negroes. All of these pupils had the same courses of study, the same books, comparable teachers and the same supervision.

In Grades 5 and 6 more than 50 per cent of the Negroes classify as "inferior" or "dull normal;" less than 20 per cent of the white pupils are so recorded. Only 2 per cent of the Negroes are superior at Grade 6 as against 13 per cent of the whites. The large gap in intelligence score makes it certain that there will be vast differences in school achievement of these groups.

Table III shows the scores on a well known standardized reading test earned by Negro and white children. All children were midway through the 7th grade. In total reading ability the Negroes are nearly three grades behind the whites, and this lag runs consistently through the sub-tests. It should be emphasized again that the Negro pupils had the same books, somewhat newer and better equipment, as highly trained teachers and the same supervisors as the white pupils. Moreover, the socio-economic level of many white families was lower than that of many Negro families.

Data like these are generally ignored by the equalitarian social scientist. He accepts the dogma of no racial differences as established, considers "integration" as highly desirable, and hence directs his attention toward study of environmental factors which may hinder desegregation in schools. Katz,[3] for example, in a long paper attempts to evaluate such factors as social threat or rejection of the Negro by white classmates, expectancy level of the Negro when pitted against whites or Negroes, recognition of the social consequences of failure, tendency to overrate white associates. A series of "experiments" was carried out by the author and his associates in an attempt to pin down these rather vague formulations. Several of these experiments are quite naïve: situations are artificial and constitute no real test of the hypothesis; measures of the experimental factor (for example, digit-

[3] Irwin Katz, "Review of Evidence Relating to Effects of Desegregation on the Intellectual Performance of Negroes," *American Psychologist*, 1964, Vol. XIX, No. 6.

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symbol tests) are short, unreliable and subject to large chance errors. It has been suspected for a long time that Negroes react more readily to each other than to whites, show less stress when associating with other Negroes, are less highly motivated than whites, and often work better for a white teacher. These "experiments" add little to these anecdotal expectations. In fact, the paper is a good illustration of the futility of applying experimental methods to ill-defined variables.

SUMMARY

It would seem to be evident that enforced consolidation of classes for Negro and white pupils in the grades will leave the school administrator with but two choices. He can lower the standards to the Negro norm, thus depriving at least 50 per cent of the white children of a good education; or he can maintain the standards of the white schools, thus causing 50 per cent or more of the Negro pupils to fail, drop out, or demand Federal intervention. We have not quite reached the point where Federal Courts instruct teachers how to grade examinations, but this may well be on the way.

Ironically, while the Federal Government is pouring more and more money into school plant, equipment, salaries of teachers and the like, it is at the same time interfering in the operation of the schools, disorganizing them and destroying morale. Federal judges assign Negro pupils to schools on whatever basis appeals to them, ignoring the judgment of those professionally trained people elected and paid to run the schools. Already the schools in the southern states have been badly disrupted, and if the present trend continues it will set education in the South back 50 years. As the Government builds up the schools on the one hand, it tears them down on the other. It would be ludicrous were it not tragic.

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Book Reviews

THE NEW WORLD OF NEGRO AMERICANS

By Harold R. Isaacs. Phoenix House, London, 1964. Pp. 366. Price 42s.

This book deals primarily with the impact of modern Africa on the American Negro. It is based on extended interviews between Isaacs and 55 leaders of American Negro society, for the most part professors, college presidents, writers and leaders of racial pressure organizations. Among the better known people on the list are James Baldwin, Ralph J. Bunche, W. E. B. Du Bois, Martin Luther King, Thurgood Marshall and Roy Wilkins.

Isaacs quotes this interview material extensively, but without identifying the persons quoted. Since he evidently has excellent rapport with his subjects and uncritically accepts the ideological premises of the militant integrationists, his book can probably be accepted as a faithful rendering of the conflicting opinions, moods, attitudes, passions and resentments of American Negro leaders.

Critical readers may make the mistake of putting the book aside after reading the first 50 or so pages. These contain all the fashionable shibboleths and officially approved tropistic reactions. Thus, we learn that the "nonwhites are a majority of the world's people and will no longer tolerate white domination." What is objectionable in this statement, of course, is the implicit assumption of "nonwhite" unity. In a sense, the Caucasoids are closer to the Negroids than the Mongoloids are for the former represent biological adaptation to temperate, the second to hot and the third to cold climates. If we referred to Caucasoids as the pink race and considered that the only "white" people were albinos, this might dispel the false dichotomy between white and colored, and stimulate sensible talk about race as the product of biogenetic adaptations to specific habitats.

Mr Isaacs also seems to believe that Americans in general are "racist," by which he means intolerant of race differences. Yet the evidence is fairly clear that the dominant white, Protestant American majority has rapidly knocked down discriminatory barriers against the Chinese-Americans and Japanese-Americans despite visible racial difference. This occurred because these two (and, indeed, other) racially alien minorities conformed to the standards of U.S. society and made notable contributions to the scientific, aesthetic, academic and, for that matter, valor élites. The Negroes (and, to some extent, the Puerto Ricans, Mexicans and Amerinds) have failed to measure up to these standards and accordingly have been subjected to adversely discriminatory treatment.

The discerning reader, however, should not be too much concerned about Isaacs' uncritical and stereotyped judgments on these large issues. In other areas, Isaacs is a sociologist of unusual realism and insight.

He expatiates, for example, on the fact that *black* (probably because of its connotations of night, sleep and death) connotes evil, ignorance and dirt in all cultures, including those in which Negroes are not in evidence. In this sense, color becomes a handicap for the melanoid races which it can never be for the yellowish or the ruddy ones.

Until the rise of independent African Negro states, Isaacs points out, the predominant attitude of the American Negroes toward Africa was one of rejection and disinterest. To call a Negro an African meant to call him

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a naked savage, a cannibal. American Negroes generally rejected African students in American colleges and treated them with contempt. Rejection of his racial heritage and search for assimilation into white American society was part of the Negro's highly unstable ambivalence toward his hyphenated status and identity.

Herskovits, Du Bois, Woodson and others wrote inflated accounts of the cultural grandeur that trans-Saharan Africa had allegedly enjoyed in the dim past. The cannibals of Timbuktu were equated to their European contemporaries who built the cathedral at Chartres. This effort to give the Negro collective self-respect by giving him respectable roots came to fruition only when colored presidents and dictators took power in the former European colonies of Africa.

Isaacs goes into great detail about the ways in which the pellmell European retreat from colonialism has inspired a back-to-Africa movement among American Negro intellectuals, and the extreme frustrations, disappointments and heartaches that have resulted. We have Richard Wright making his pilgrimage to the Gold Coast just before the birth of Ghana and finding the Africans "evasive," "oblique," "hard-to-know," "suspicious" and "childlike." James Baldwin could not talk to them, hated their "outrageous getups," their "ignorance of how society is put together," their naïveté and their obsession with politics. "They disgusted me, I think. They thought I had money, but I didn't. . . . I couldn't really hate America the way they did."

The American Negroes in contemporary Africa undergo rapid disillusionment. They note that the same Africans who attack the white world for alleged oppression of the working classes beat their servants, feed them scraps from the table, yell at them "and even say they are not human. . . ." The American Negroes are appalled by omnipresent stupidity, incompetence, theft of public funds on a gargantuan scale, the unjustified African presumption of superiority, the fear of competition from colored Americans and the refusal by newly spawned African Negro states to consider Negro Americans acceptable ambassadors from the United States. As one unidentified Negro American in Africa put it to Isaacs, "thank God for slavery."

The feeling of superiority which the American Negro intellectual feels toward the great majority of his African counterparts may, as Isaacs believes, merely reflect the greater cultural advantages which he was able to enjoy thanks to having been enslaved. But it may also derive from the fact that the average American Negro is, according to geneticist Curt Stern, between a quarter and a third Caucasian. The Negro intellectual is typically far more Caucasoid in his genetic makeup.

NATHANIEL WEYL.

PRIMITIVE PRAGMATISTS: THE MODOC INDIANS OF NORTHERN CALIFORNIA

By Verne F. Ray. Unversity of Washington Press, Seattle, 1963. Pp. 237, 17 line drawings, 2 maps. Price $5.00.

This is a very revealing work on the Modoc Indians of northern California, a strongly aggressive tribe who (in association with another of the same language) made it their business to raid and prey on their weaker neighbours. Professor Ray, Professor of Anthropology at the University of Washington, has given a very clear insight into their ideas, way of life and social organisation.

What is particularly interesting is the fact that their raids were made for

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the purpose of obtaining booty and prisoners, whom they turned into slaves. A few they retained, but they sold the rest to their allies. Particular subjects of enslavement were, of course, women and children. Sometimes the women were made concubines, and so obtained thereby a higher status. Curiously enough it seems that slaves did not attempt to run away back to their own people, whom they knew would not receive them again—which shows a curious mentality compared with that of Europeans. The Trinitarian Fathers used to visit the slave markets of Algiers for the sole purpose of buying Christian slaves (mainly sailors and their passengers captured by the Barbary pirates) in order to restore them to the welcome of their own people.

STYLE AND CIVILIZATIONS: An Inquiry into Civilization

By A. L. Kroeber. University of California Press, Berkeley and Los Angeles: Cambridge University Press, London, 1963. Pp. 191. Price $1.50: 12s 6d.

This is a paperback edition of a stimulating book by A. L. Kroeber, who inquires into the development of style as a means of analysing and forming a judgment upon civilisation. He holds, rightly of course, that before there can be an appreciation of the causes leading to the development of civilisation there must be an understanding of the qualities and traits which it possesses.

In the course of this objective the author considers some of the better known ideas of the last hundred years or so about the nature of civilisation. He goes into the question of style in dress, in food, in the fine arts, and so on. He also deals with Spengler's ideas, and those of Toynbee, Sorokin and others.

One interesting set of facts which he brings out is how instability of political and national conditions (such as those produced by war and revolutions) have affected women's dress from the French revolution to 1934. This is set out clearly in his Table 2 (p. 17). Thus there is a maximum of variation in women's dress in the 1789-1801 period, coinciding with the French Revolution and the Napoleonic wars. The Victorian period, in contrast, is amazingly stable, with little or no variability, but instability is again experienced to a high degree during the First World War and its immediate aftermath.

Kroeber also draws attention to the fact that women's dress is based upon a basic racial anatomy. Thus the form long enduring in the Far East is "perhaps in conformity with racial Mongolian anatomy, much as the Western pattern conformed to characteristic Caucasian female body build" (p. 20).

THE CASE OF THE MISSING LINK

By Eleanor Clymer, illustrated by Robert Reid Macguire. Basic Books, New York, 1962. Pp. 118, many illustrations. Price $3.75.

This book, written for school children in the Great Mysteries of Science series, is by an authoress who has been writing children's books for twenty years, and has some thirty books to her credit. A useful introduction to the subject, it deals with the search for man's ancestors, and describes human types from Pithecanthropus to Neanderthal man. In the course of expounding the origins of evolutionary thought, Mrs Clymer alludes to the fact that Darwin failed to make any progress at Edinburgh University,

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as well as to the casual nature of his studies at Cambridge. Actually, no present day institution would have employed Darwin as a teacher---which indicates how far we are from being able to provide a system for the recognition of genius today.

SUICIDE OF THE WEST

By James Burnham. The John Day Company, New York, 1964. Pp. 312. Price $5.95.

This book is an analysis and trenchant criticism of "Liberalism," both as a philosophy and as a guiding force. The author has taught philosophy at New York University, has lectured at major American universities, and is well equipped for his task. His book may well prove to be a rallying call to those Westerners (American and European) who are appalled at our steady accommodation to—and retreat before—Communism. As Burnham states it: "This book is a set of variations on a single and underlying thesis: that what Americans call 'Liberalism' is the ideology of Western suicide."

Burnham believes that "liberal" ideology is a body of fairly consistent attitudes and beliefs. "Liberalism" is spread out like a spectrum running from dedicated people at the one end to those who have a few more-or-less liberal ideas at the other. The extreme or "knee-jerk" "Liberal" is best described perhaps by pointing to one upon whom everyone would agree, namely, Mrs Eleanor Roosevelt. At the other extreme of "Liberalism" is General Eisenhower who is fundamentally a conservative, but wants to be "kind" in a vague sort of way. True "Liberals" are all "welfare" people. In England they are represented by the *New Statesman*, in America by the *New York Times* or by almost any large urban newspaper in the nothern states.

The true "Liberal," according to Burnham, has a strong feeling of guilt for the past cruelties of mankind; is somewhat embarrassed by his own good fortune when so many are in need, and feels that he must make amends to society. He is, of course, an environmentalist and believes fervidly in the "equality of man." All men, he holds, will be law abiding and moral, if only given a fair chance. "Equality of opportunity" is his slogan. The "Liberal's" two weapons are education and social reform. He refuses to see that advancing education has not lessened crime and vice, and that vast high-rise "housing developments" have not removed slums—only changed them from horizontal to vertical.

The reviewer would like to add one point to Burnham's excellent analysis, with which he fully agrees. Many "Liberals" feel physically or mentally (and socially) inferior, and some of them, of course, are. Insecurity leads men to project their own real or fancied inadequacies upon others, whom they insist on reforming even if both reformer and reformee are destroyed in the process. To Mrs Roosevelt, for example, the world was her private slum to which she had been "called" to reform. Insecurity lay behind the cruelties of the Puritan fathers who burned a witch to save her soul. In the same way, the crusading "Liberal" is willing to sacrifice the white people of the South to avenge the blacks whom he thinks have been cruelly treated. He is willing to take away from the thrifty and useful citizen to "reward" the idle and trifling, to give welfare to the undeserving, and to pass laws forcing men to fit his specifications of "goodness."

Burnham lists 39 statements which he thinks might serve as a diagnostic test of "Liberalism" (p. 40). He suggests that his readers may be interested and amused to try it out on themselves. Most of the state-

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ments contain ideas which one finds expressed every day in the newspapers, on TV by "Liberal" commentators and by the clergy. "Liberal" ideas are held by many legislators and by most members of the government. Many of these men and women are sincere and honest. But many, especially the politicians, are completely cynical and trim their "Liberalism" to fit the winds whence the votes are blowing.

Burnham writes that "The crime of liberalism is that it permits Western civilization to be reconciled to dissolution." "Liberals" appease and conciliate Communism, although the Communists never keep their word. They vote huge sums to the so-called "emerging" nations of Africa, who proceed to establish dictatorships (Ghana) or revert to cannibalism (Congo). The basic allegiance of the "Liberal" is not to family, group or nation but to mankind generally, perhaps as embodied in the U.N. Burnham believes that, driven by the "liberal syndrome," these ideologists are pushing the West to suicide.

This brief summary does not do justice to the power and subtlety of Burnham's arguments. He does not condemn all "Liberals:" rather he tries to understand them. Nor is his outlook entirely a gloomy one. He feels that present trends can be reversed, provided our people wake to to the danger of a weak and vacillating policy motivated by vaguely felt feelings of guilt. The reviewer must admit that he sees no clear evidence of an immediate change for the better. As long as fearfulness is substituted for firmness ("better Red than dead"), and kindness for understanding, perhaps only a cataclysm can shake us out of our lethargy. We can still hope.

Every Westerner anxious concerning the survival of his country and way of life should read and ponder Burnham's book.

HENRY E. GARRETT.

EVERYDAY LIFE IN ANCIENT EGYPT

By Jon Manchip White, with drawings by Helen Nixon Fairfield. B. T. Batsford, London: G. P. Putnam's Sons, New York, 1963. Pp. 200, 120 figures. Price 21s.

This is an easily read account of the civilisation of ancient Egypt. It treats of the daily life throughout the Dynastic period, from the end of the third millennium B.C. to the beginning of the Greek occupation in the fourth century B.C. The author writes with sympathy of the Egyptian way of life, and counters many of the existing preconceptions of it, stressing the civilised character and the love of justice of the ancient Egyptians. Where he goes outside his own field he gets into deep waters. For instance, in rightly stressing the non-warlike character of the Egyptians, he says (p. 143) that "it may be true to say a great warrior nation is only born as a result of a threat or challenge from another warrior nation on its borders. Thus the British and the Germans became warrior nations as a consequence of continual pressure from the French." This, of course, is not the case. The Germans and the peoples from whom the British are principally compounded have always since the dawn of history been warrior stocks. The *Drang nach Osten* of the Germanic tribes against the Slavs, the Teutonic Knights (the Order of Teutonic Marian Knights), the onslaught of the Saxons on the Britons and their settlement in Britain, the expansionist wars of the English against the Welsh, Irish, Scots and French, long before the Union of the Crowns and Parliaments created the British nationality, and the well known warlike character of the Scots and Irish, all indicate that a warlike character is inherent and not the result of certain

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environmental causes. In the case of the British and the Germans it is certainly not due to pressure from the French. However, putting such obvious mistakes aside, the book performs a useful function in focusing attention on interesting aspects of Egyptian life and character.

SHINEGA'S VILLAGE: SCENES OF ETHIOPIAN LIFE

By Sahle Sellassie. Translated from the Chaha by Wolf Leslau, with illustrations by Li Gelpke. University of California Press, Berkeley and Los Angeles: Cambridge University Press, London, 1964. Pp. 113, line drawings in text. Price $3.95: 32s.

The interest in this short book is not that it is a novella, but that it is the first book to be written in Chaha, the native language of the author. The translator is Wolf Leslau, Professor of Hebrew and Semitic Linguistics at the University of California.

Ethiopia is a land of an ancient civilisation, with a linguistic system and culture of Semitic origins overlying an African complex. The languages of the country are many, but of these only the ancient language, Gheez, and the national tongue, Amharic, have produced writings of literary value. Besides these literary languages there are some writings in others such as Harari, Tigre and Tigrinya, which belong, like Amharic, to the Semitic group of languages. But there are others which have never had a literature, and among these is Chaha (a dialect of the Guragé group), in which this novel was originally written.

The Chaha people are partly Monophysite Christians, partly Roman Catholics and partly pagans. The present account, written by a Chaha speaker when he was studying political science at the University of California, throws light on the way of life of the Chaha people by narrating the life cycle of one village family. The conflict between village life and modern life, as represented by the capital, forms a theme of the book.

MEDICAL HISTORY OF CONTRACEPTION

By Norman E. Himes. Gamut Press, New York, 1963. Pp. 521. Price $7.50.

This scholarly work, now a classic, has been reprinted with a medical foreword by Robert Latou Dickinson, M.D., F.A.C.S., and a preface by Alan F. Guttmacher, M.D. Nothing but a dedicated life could have produced so well-documented a story from such widely scattered sources, many of which are incunabula of great rarity.

Readers of THE MANKIND QUARTERLY may be interested particularly in Himes' conclusions on pages 418-419 concerning the probable effects of democratisation in the use of contraceptives, and in his footnote 34:

"What, in turn, are some of the possible social and economic consequences of the advent of stationary populations in the West and eventually in the East, assuming that other circumstances remain the same? Since age composition is changing, giving us a larger proportion of elders and a smaller proportion of children, there are implications, as we have seen, for care in old age. We may expect a greater burden either on the relatives or the state. Probably individual savings will be inadequate in the future as in the past.

There will be effects also on the demand for commodities (fewer toys

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and more foot-warmers). At the moment, food is pressing on population rather than the reverse. Industry, other factors remaining equal, will expand more cautiously, less riotously. But this will help us in the next depression, though, of course, it will not be sufficient to prevent a recurrence of depressions. But there will be a levelling effect of stationary population on the business cycle. Demand for capital will, other things being equal, be less active and interest rates decline. In the labor market, industry will need to adjust by taking on a larger proportion of older men. The effect upon unemployment will proably be neutral, some factors operating either side of the norm (neutrality). The strongest influence of stationary population will be through the effect on the business cycle, which it should help to smooth.

Democratized contraception should substantially relieve occupational congestion and the low wages of the unskilled, thus alleviating many social problems caused by, or associated with, poverty. It is axiomatic that no economic system can achieve maximum productive and social efficiency with the notorious imbalance that has always been characteristic of capitalism.

Stabilization of population abroad means less immigration pressure on the United States. We shall have a chance to absorb, to unify, and economically and socially to elevate the thirty odd millions who came here in the decades preceding 1920. This implies more cultural unity of the right sort: agreement on essentials (*e.g.*, settling disputes by law rather than by the vendetta), respect for differences on non-essentials (*e.g.*, food habits). Stabilization here and abroad will give us the necessary breathing spell to enable us for the first time to house the masses properly. Education will be profoundly affected. So much for the effects of democratized contraception operating through stabilization and changed age composition.

But there are several, more direct effects possible: increased liberty for men and women, increased value placed on the child with its increasing scarcity, lowered infant and maternal mortality and morbidity. There will be a greater equalization by social classes of the sacrifices involved in producing the next generation. Child labor will be reduced. The gifted children of the poor will have greater social advantages. Marital adjustment will be promoted, some forms of mental conflict in marriage alleviated. We might even catch up with Malinowski's Melanesian savages. Then we would know the world had 'progressed.' Divorce and separation, in so far as they are promoted by sexual ignorance, may be expected to decline. (Actually, they may increase for other reasons).

Above all, democratization is a eugenic trend. The wide gap now existing between high reproduction and high genetic endowment will be somewhat closed. This will be all to the good not only genetically but socially. But personally I expect that the intelligence of the American population will decline five to eight per cent in the next two hundred years before the process of reversal of differential fertility is complete. And it is quite conceivable that, even when given two hundred years, societies will not prove rational enough socially to direct and speed up the process of reversal by appropriate social measures. After that, we will not have brains enough left to worry much about the biological quality of future generations. It is even doubtful if we have brains enough now, considering how many misleaders of the people are loose in the world preaching unalloyed environmentalism.[34]

[34] This blast—for such I recognize it to be—is directed essentially at my colleagues, the sociologists; secondarily at the doctors; thirdly, at a few biologists, still widely esteemed, who are responsible for much fallacious reasoning on eugenics; fourthly, at naïve environmentalists generally. I grant the great importance of social environment and of

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social conditioning in moulding and developing human character, attitudes, abilities. No sociologist could be unaware of the case for social conditioning. Nor could he fail to admit that much ability now born goes to waste owing to our irrational social arrangements. I grant all this. But I do not grant, and never have granted, that environmental improvement is a substitute for the improvement of genetic endowment. That it is a substitute is, indeed, the classic superstition of our age. Some day it may well be classed with the naive confidence of the savage rain-maker who thinks his ritualistic manipulations will coerce nature. Some will think these blasts based on pure sentiment and quite unscientific. If so, I think I may be granted the liberty, having devoted five hundred pages to fact reporting and cautious comment. My own judgment is that these insights are among the most valuable in this book, based as they are on fifteen years of specialized, objective study of population problems. That these opinions do not square with received opinions does not concern me in the least. I am concerned only whether further scientific research finds them true or false. The worst that can be said against the above is that it represents an orgy of sentiment; that it is opinion, not science; that the weight of evidence is against the views expressed. To reply to these would take me too far afield. With these allegations I intend to deal in other writings. For the present, critics may make the most of them. On the decline of intelligence and on environmental determinism I have had to content myself here with presenting conclusions rather than evidence."

A GLOSSARY OF CORNISH SEA-WORDS

By R. Morton Nance, edited by P. A. S. Pool. The Federation of Old Cornwall Societies, Pengarth, Carbis Bay, Cornwall, 1963. Pp. 204, 7 plates. Price 25s.

Mr Morton Nance was a man of outstanding scholarship and one of the great experts on the Cornish language. This book is published as a memorial to him by the Old Cornish Societies. *A Glossary of Cornish Sea-Words* deals with the dialect employed by the fisherfolk of Cornwall to identify the natural fauna with which they are in contact and the materials of their craft.

As Nance himself points out in his preface, folklore is represented in many of the sea-words which he collected. Examples are the sea spirit *Bucca* (related to Pixy, Pisky, and Puck, or Robin Goodfellow), and the taboo names such as *cleeta*, meaning a church tower.

The taboo against a priest or minister which is observed in Scotland by seafarers also holds good in Cornwall. The author points out that the origin of this lies in a belief that the "incompleteness" of the celebate priest must bring bad luck. In contrast children on shipboard bring good luck. Under the word *white choker* (p. 173) he cites parallels from as far away as India which suggest a common Aryan origin for these ideas. The taboo of the Scottish ports against such land animals as pigs, dogs and rabbits holds good for Cornwall as well as for the east coast of England.

The book commences with a memoir and appreciation of the author. From this the reader learns that Robert Morton Nance was originally an artist but, developing an interest in Old Cornish studies, he became the great and outstanding figure in Cornish linguistic scholarship, and Grand Bard of Cornwall. In this respect he was self-taught, without the imprimatur of University education. He was one of the great examples

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of those who have contributed so deeply to scholarship outside the Universities. To devote his life to this scholarship he lived a very simple and abstemious life in which his requirements were few. The Federation of Old Cornwall Societies do well to commemorate him by publishing this considerable and learned glossary.

A NORMATIVE SAMPLE OF INTELLIGENCE AND ACHIEVEMENT OF NEGRO ELEMENTARY SCHOOL CHILDREN IN THE SOUTHEASTERN UNITED STATES

By Wallace A. Kennedy, Vernon Van De Riet and James C. White, Jr. Child Development Publications, The Antioch Press, Yellow Springs, Ohio, 1963. Vol. XXVIII, No. 6. Pp. 112. Price $2.00.

This study is important mainly because of the size of the sample and the care with which the testing was done. The authors and their aids administered the 1937 revision of Stanford-Binet (Stanford-Binet is probably the best individual test of abstract intelligence over the ages 5 to 14) to 1800 elementary Negro school children in five southern states. The children represented about two-thirds of one per cent of all Negro elementary school children in the designated population. The authors succeeded in getting an adequate stratified sample: occupations and schooling of parents were taken into account and the sample appears to be a good cross section. The purpose, as stated by the authors, was to secure a good "normative" sample of Negro intelligence at the age levels of 5 to 14.

The authors first "review" the literature; that is to say, they review that part of the literature which substantiates their equalitarian thesis. The few authors cited who disagreed are down-rated. Our authors believed firmly that there are no racial differences in intelligence and did not intend to find anything which would contradict this view. Klineberg is reviewed with approval. His migration studies are applauded with no mention of the egregious errors which they contain. Klineberg's oft-quoted statement that in World War I northern Negroes scored higher on the Alpha test than southern whites is repeated flatly without qualification. This old wheeze has been said over and over by so many people that it is well-nigh a "liberal" war cry. It is misleading and false as stated. In fact, this statement reflects more on Klineberg's lack of statistical knowledge (and our authors) than on southern whites. North's *ad hoc* study for B'nai B'rith is approved. Shuey's colossal study is regarded as inconclusive. Dreger and Miller are quoted (with approval) as saying that Shuey's book "seems to be an attempt to prove a nonegalitarian hypothesis rather than being strictly a review of the literature." But our authors neglect to say that Dreger and Miller confess that they are biassed in favor of environmentalism, despite a real effort to be impartial. The McCord and Demerath study is reviewed in two paragraphs. It is approved, as it found that equalization of educational and social opportunities tends to equalize test performance of Negro and white children. This study included 21 Negro and 217 white juvenile delinquents and is one of the worst comparative studies ever published. Both McNemar and I wrote McCord pointing out large errors in fact and interpretation. Our authors accept it without qualification.

Kennedy *et al's* review of the literature is certainly one of the most one-sided that this reviewer has ever seen. The authors might just as well have stated flatly: "We accept the equalitarian dogma and intend to find nothing that refutes it," thus saving themselves 30 pages of tortuous writing.

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In their own study, our authors compare their distribution of I.Q.s for 1800 Negro children with the normative sample of Terman and Merrill's 2904 white children. Results are given below:

2904 white children	M=101.8	SD=16.4
1800 Negro children	M= 80.7	SD=12.4

Approximately five per cent of the Negroes score above the white median. The gap of 20 points in mean I.Q. has been found with monotonous regularity and is well substantiated. Were the southern schools completely desegregated they would offer equal opportunities to neither racial group. Thus if the Negro standards were maintained at least 50 per cent of the white children would be cheated out of a good education. On the other hand, if white norms were kept, at least 50 per cent of the Negroes would fail, drop out or complain of discrimination, with calls for Federal intervention.

Our authors were clearly appalled by the large discrepancy in measured intelligence which they found. After repeating the usual run of environmental factors which might have contributed to the difference they conclude that the disparity presents "a serious academic, socio-economic and perhaps intellectual gap and this challenge: How do we close the gap?"

The reviewer has several suggestions. Maintain separate schools over the years 5 to 14 for Negro and white children; set up the Negro curriculum to accommodate their lesser degree of abstract intelligence; stop excusing the Negro's lag as being wholly "environmental," and stop misleading him by urging goals he cannot attain; improve the socio-economic position of the Negro by urging him to help himself. These suggestions may not "close the gap," but they are at least realistic.

HENRY E. GARRETT.

EXPANDING GOALS OF GENETICS IN PSYCHIATRY

Edited by Franz J. Kallmann. Grune and Stratton, New York and London, 1962. Pp. 275. Price $6.75.

This volume is the printed proceedings of an anniversary meeting held in October 1961 honoring a quarter of a century of contributions made by the Department of Medical Genetics of the New York State Psychiatric Institute. Research workers gathered from many parts of the world to report on their investigations and at the same time to acknowledge the formative influence of Dr Kallmann, Psychiatric Research Director of the Institute, on their careers and on their scientific thinking. Dr Kallmann's reputation rests chiefly on his persistent advocacy of a genetic basis for schizophrenia. This persistency, coupled with a methodologically sound and statistically precise approach to the epidemiology of mental disease, seems finally on the verge of convincing or at least overwhelming the environmentalist school of causation.

Chapters by various participants extend the family-expectancy and twin-study techniques employed successfully in the schizophrenia studies to other psychiatric and neurological ailments (deafness, mental deficiency, various myopathies, etc.). Useful chapters on the microstructure of the chromosomes (M. J. Kopac) and biochemical genetics (W. Eugene Knox) are included. The closing section is a survey by invited experts of the future of genetics in the mental health field in the several countries represented.

An item of special value is the report on schizophrenia among the deaf. Formerly, many psychiatrists and others believed that schizophrenia was due to a breakdown in communication between the patient and his mother or society. This failure to communicate love or other emotional needs led to

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a sense of isolation, frustration and deprivation which then precipitated mental disease. It would follow, if the above were correct, that individuals deaf from early childhood would be particularly susceptible to schizophrenia. The chapter by K. Altshuler and B. Sarlin is notably instructive on the subject of deafness and the risk of schizophrenia and offers no encouragement to the non-genetic viewpoint.

Also worthy of special mention is the article by C. Goldfarb and L. Erlenmeyer-Kimling on the increase of fertility of schizophrenics during the past generation. Eugenists will be interested in learning that schizophrenic families are keeping pace with the population explosion. Possibly the new tranquilizer drugs are permitting greater periods of relative normalcy which in conjunction with the current trend in institutions toward outpatient care is allowing greater opportunities for mating among the mentally disturbed.

This book, taken as a whole, is convincing evidence that genetic determinants have major importance in mental disease (and mental health). While the era of behaviorism and of certain hypertrophied psychoanalytical schemata has not yet definitely closed, particularly in some education, social psychology, and social and cultural anthropology departments, the signs of a decisive genetic victory are clearly in the air. The vanquished environmentalist errors will then retreat into the limbo of dogma, where their capacity for mischief is no greater than that of astrology and similar pseudo-sciences.

ROBERT E. KUTTNER.

FIVE FAMILIES

By Oscar Lewis, with a foreword by Oliver La Farge. Science Editions, New York, 1962. Pp. 351. Price $1.95.

This sets out to describe in story form a day in the life of each of five Mexican families, four from the lowest classes and the last from the rich middle class. The author's view is that social anthropology should be as concerned with modern civilised societies as it is with primitive ones—a view for which there is much to say. Unlike those more scientific works of earlier times when the term ethnography was so frequenly used in English literature to mean the study of the cultural and social aspects of peoples, and in common with all social and anthropological works of our day, this book does not provide sufficient introduction to the biological and geographic environmental background without which it is not really possible to understand any civilisation or section of society. By inference from reading these accounts, however, it would seem that the lower class families Professor Lewis deals with are of Amerindian or cross-bred Spanish-Amerindian origins. The picture which he presents is one of a very low culture, with little prospect of the seeds of growth out of which a flourishing civilisation could be produced. The biological reasons for this are probably to be sought in the fact that the Iberian conquest of Central and Southern America destroyed the upper classes and castes of the Amerindians who had created the Aztec, Maya and other civilisations, and the resultant Amerindians are by no means representative, from a genetic point of view, of the biological potential which was formerly inherent in the native populations of Central and Southern America. If the book only causes us to ask why the Amerindian society of these regions tends to settle at this low level, it will have stimulated thought and led us to make enquiries which will be of value. In its own right it is worth reading if only as a book of stories.

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